This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 821,266

THE UNIVERSITY OF MICHIGAN · LIBRARIES ·
1817
THE UNIVERSITY OF MICHIGAN · LIBRARIES ·
1817
THE UNIVERSITY OF MICHIGAN · LIBRARIES ·
1817

THE UNIVERSITY OF MICHIGAN · LIBRARIES ·
1817

THE UNIVERSITY OF MICHIGAN · LIBRARIES ·
1817

NOYESISM UNVEILED:

A

HISTORY

OF THE SECT SELF-STYLED

PERFECTIONISTS;

WITH A

SUMMARY VIEW

OF THEIR

LEADING DOCTRINES.

By Rev. HUBBARD EASTMAN.

For there are certain men crept in unawares; . . . ungodly men, turning the grace of God into lasciviousness.—*Jude.*

Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light.—*Paul.*

BRATTLEBORO:
PUBLISHED BY THE AUTHOR.
1849.

DK
275
.P4
E13

Entered according to Act of Congress, in the year 1849,
BY HUBBARD EASTMAN,
In the Clerk's Office of the District Court of the District of Vermont.

HARRIS & CO.....PRINTERS.

POWER PRESS OF J. STEEN & CO.

2-45
2831

PREFACE.

NY judicious persons were decidedly of the opin-
at the welfare of community required the publi-
of a work like the one here presented. It was
ht that the public ought to be put in possession of
sufficient to enable them to form a correct judg-
in relation to the moral character of the Society
has lately arisen under the auspices of Mr. John
loyes. It was also deemed important that the
cious principles, propagated by Mr. Noyes and his
utors, should be exhibited in such a manner that
immoral tendency and ultimate ruinous results
; be clearly seen.

reover, several professional gentlemen of high
ing—who were familiar with the principal facts
ed by some startling disclosures made at Putney,
in the autumn of 1847—were consulted in refer-
to the propriety of publishing the present work;
hey were unanimously of the opinion that the cir-

cumstances not only justified, but loudly called for such a publication.

Furthermore, a prospectus was issued, briefly stating the design of the work, and about three hundred copies were readily subscribed for in the town where the Society under the immediate supervision of Mr. Noyes was located, and which, for several years, was the head-quarters of the sect, self-styled Perfectionists. Many subscribers were also obtained in adjacent towns, and in other places at considerable distance—thus affording unmistakable indications of public sentiment relative to the propriety of the present undertaking.

The writer, for a few years past, having been a resident of the village where the Community under the immediate control of Mr. Noyes had its location, and also having had access to the published documents of the Perfectionists, has thus been favored with many facilities for acquiring a knowledge, not only of the doctrines of the sect, but of the character and policy of the Society in Putney—their head-quarters, until recently. The work, however, owing mainly to the mass of material and the peculiar character of the subject, has been one of much labor and many difficulties. To prepare, select, and arrange such matter as would be suitable for the public eye, adapted to the design of the work, and profitable to the reader, must necessarily be an arduous

task. How far the object in view has been successfully accomplished, is left for the reader to decide.

The following pages contain matters, not merely of local or sectional interest, but bring to view some important facts and principles in which all classes of community have a common interest. Disclosures have been made, clearly exhibiting the practical tendency of the pernicious principles held and promulgated by the Perfectionists. An account of recent developments—so far as deemed advisable—has been given; and one of the most iniquitous systems ever devised and propagated under the name and garb of Christianity, is brought to view—exhibiting a deeply laid scheme of personal aggrandizement—a scheme designed to sever the ties of consanguinity—sunder the social relations—subvert the present order of society—sap the foundations of civil government—and erect upon the ruins of republican institutions and the relics of morality, a petty Monarchy, with a head as dogmatical and merciless as the Papal Throne, and the whole throughout as corrupt and shameless as the "MOTHER OF HARLOTS AND ABOMINATIONS"—thus exalting an ambitious individual who aspires to be sole dictator of all under his direction and control; and who has assumed that he and his adherents, in their present "*advanced position*," are exempt from all "*written law*," both human and divine!

Matters connected with recent disclosures, have, to some extent, been legally investigated, and the results of that investigation are given—also all events worthy of note connected with the history of the sect, so far as known, have been recorded.

Owing doubtless to the nature of the facts which have gone out from the head-quarters of the sect—accompanied it is presumed by some exaggerated statements and false rumors—some persons entertain slight fears as to the moral influence of an exposure. But it is probable that this impression prevails only to a limited extent; and arose doubtless from a misapprehension of the design and character of the work. Facts sufficient to exhibit the most prominent features of the sect, must necessarily be given; but this has been done in language the least objectionable. Although it was necessary to speak of vice with some degree of freedom, under the peculiar aspect which, in the present instance, it has assumed; yet it has been the design throughout to do it in the most proper manner; and at the same time the most correct moral sentiments have been strictly inculcated and strongly enforced. An extended detail of disgusting scenes has not been given; neither a repetition of much odious language used by Mr. Noyes. This was uncalled for, and deemed highly improper. One prominent object in preparing the

present work has been to place upon record such matters as the times imperiously demand. Were this not done at the present juncture many facts might be forgotten, and at some future period this hideous monster of iniquity—which still exists—might rise up, with renewed vigor, when the facts necessary to counteract its deadly influence could not be rescued from oblivion.

It does not enter into the design of the present work to discuss the subject of *perfection as presented in the Bible*. Every person conversant with the Scriptures is familiar with the fact that the terms *perfect* and *perfection* are employed to designate a state or standard of moral attainments, especially under the Gospel Dispensation, which men are exhorted to strive to attain. As to the height or definite point to which we may arrive in the present life, there is some difference of opinion among evangelical denominations. In regard to this question sincere Christians may honestly entertain different views without being derogatory to their Christian character. Touching this matter it does not come within the province of this work to give even *an opinion;* but to exhibit *the kind of perfection* taught by Mr. Noyes and his followers. Bible perfection and Noyesism are as diverse as light and darkness. The one is the highest state of moral purity at which man is capable of arriving; the other is the worst of spiritual maladies

with which man's moral nature was ever infected. Bible perfection is *moral purity*,—the perfection of Noyes and his followers is *perfection in sin*.

The issue of the work has been delayed beyond the time originally intended. This was rendered necessary in consequence of the impracticability of obtaining at an earlier date some important facts and documents deemed very essential. The delay, however, will doubtless add to the permanent value of the work. The subject has lost none of its importance; meanwhile, matters of considerable interest have been in a course of gradual development, and it is believed that the additional information obtained will amply compensate for the necessary delay.

Having been prepared to meet the present exigencies, this unpretending volume is now commended to the favor, and submitted to the candid consideration of the public, with an earnest desire that it may be instrumental of good. Should it contribute something toward effectually correcting the existing evil—which it is designed to expose—and thereby subserve, to some extent, the cause of truth and correct morals, the end of its publication will be answered.

Putney, May, 1849.

CONTENTS.

Page.

:TION, ... 13

CHAPTER I.

ry Remarks—Birth, Parentage, and Early His-
of John H. Noyes, ... 25

CHAPTER II.

Modern Perfectionism—Brief Sketch of its
History, ... 30

CHAPTER III.

ceedings, ... 35

CHAPTER IV.

ceedings Continued, ... 39

CHAPTER V.

as of John H. Noyes, ... 46

CHAPTER VI.

the Citizens of Putney—Proceedings of Public
ings, ... 51

CHAPTER VII.

f Putney falsely charged with having adopted
measures for the extirpation of the Perfection-
Gratuitous plea of Repentance set up for the
ing Perfectionists, ... 68

CHAPTER VIII.

es cast upon the Citizens of Putney—Cry of
ecution raised by the Noyesites, . . . 74

CHAPTER IX.

Page.

Noyesism at Putney, ... 78

CHAPTER X.

Principles taught by Noyes, ... 85

CHAPTER XI.

The Battle Axe Letter and its History, ... 91

CHAPTER XII.

Principles on which the doctrines of the Battle Axe Letter are based, ... 102

CHAPTER XIII.

Ultimate results of the sentiments of the Battle Axe Letter, ... 117

CHAPTER XIV.

Extracts of letters addressed to Mr. Noyes—Noyes's letter to Miss Harriet A. Holton, ... 127

CHAPTER XV.

Noyesite Community at Oneida—Rule in the Putney Community—State of things in New York, . 137

CHAPTER XVI.

Extracts from Correspondence—Visit of Mr. Lowell to the Oneida Community, ... 147

CHAPTER XVII.

Noyes searching for Stolen Goods, ... 154

CHAPTER XVIII.

Affidavit of Alexander Wilder—Expulsion of Mr. John B. Lyvere and Miss Almira Edson, ... 159

CHAPTER XIX.

Bible Secretiveness, ... 173

CHAPTER XX.

Pretensions of Perfectionists to Miraculous Power, . 182

CHAPTER XXI.

Pretended Miracles of Noyes—Case of Mrs. Harriet A. Hall, ... 185

CHAPTER XXII.

Page.

Pretended Miracles of Noyes continued—Case of Mrs. Harriet A. Hall continued, ... 198

CHAPTER XXIII.

Pretended Miracles of Noyes continued—Case of Miss Mary A. Knight, ... 219

CHAPTER XXIV.

Pretended Miracles of Noyes continued—Sundry Cases, 238

CHAPTER XXV.

Prominent trait in the character of Noyes—His Censoriousness—Intolerant Spirit of Noyesism—False statements of Noyes—Martyr-Spirit of ancient Christianity, ... 243

CHAPTER XXVI.

Article from the Advocate of Moral Reform—Remarks of Rev. Joseph Tracy and Rev. S. B. Yarrington, 259

CHAPTER XXVII.

Remarks of O. H. Platt, Esq., ... 271

CHAPTER XXVIII.

Putney Perfectionism, ... 284

CHAPTER XXIX.

Assumed and acknowledged Supremacy of Noyes—His female co-workers at Putney—Remarks of Mrs. S. T. Martyn, ... 286

CHAPTER XXX.

Latitudinarianism—Effects of Licentiousness, . . 298

CHAPTER XXXI.

Doctrines of the Perfectionists—Perfectionist Creed—Theses of the Second Reformation, ... 309

CHAPTER XXXII.

Noyes's Views of Deity—Image of God—View of Noyes concerning Angels, ... 324

CHAPTER XXXIII.

Abolition of Death, ... 341

CHAPTER XXXIV.

Noyesite Theory of Disease, ... F

CHAPTER XXXV.

Distinguishing and Leading Doctrines of Noyesism, .

CHAPTER XXXVI.

Origin of Evil—Human Depravity—Holiness of Adam—Judgment— Resurrection— Sabbath—Temperance Amusements—Fellowship, ...

CHAPTER XXXVII.

Concluding Observations, ...

APPENDIX, ...

INTRODUCTION.

In every age and among all nations impostors and fanatics have existed—ruinous errors and pernicious heresies have prevailed—and delusions dark and deep have exerted a wide-spread and destructive influence. But the present appears to be an unusually prolific period, distinguished for the multiplicity of erroneous systems and idle theories, which are starting into existence in rapid succession on every hand; and which, after continuing for a time, will undoubtedly share the fate of many which have gone before—be exploded and pass away, or remodelled and merged in other systems of kindred character, between the essential elements of which there is a close affinity.

But a few years have elapsed since a singular sect, claiming a religious character of the highest grade, arose in New England, called Perfectionists. This sect—which has advanced some very novel sentiments—has attracted but little attention until very recently. Its adherents, however, have been actively engaged, during the brief period of its existence, in propagating their peculiar tenets; and the leaders, especially, have been industriously disseminating the most pernicious principles. Almost from the very outset, there have been occasional demonstrations in different places among small societies of Perfectionists, which clearly indicated the corrupting influence and immoral ten-

dency of their distinctive doctrines; but of late there has been such a disgusting exhibition of their legitimate fruits among the leading Perfectionists at head-quarters as to shock the moral sense of the community, demand some legal action, and call for a public exposure of the enormities of this sect.

Perhaps, as a general rule, the best method to overthrow error is to present its opposite—plain, simple, unvarnished truth. But when new and erroneous systems, and especially such as are peculiarly iniquitous, are first being promulgated and urged upon public attention, a presentation of such facts as may have come to light, tending to exhibit their true character, and an investigation of their fundamental principles, are *sometimes*, if not *always*, demanded. This the public good imperiously requires.

Recent disclosures of a startling character have elicited some astounding facts, which, together with sentiments heretofore published by the Perfectionists, place this sect, but more especially the leaders and most prominent members, before the public in a very unfavorable—yea, in a most contemptible—light; and they now occupy a no very enviable position. The veil, which had been spread, and had long hung, over this hydra-headed monster of iniquity, has at length been removed, and the principal actors in the scene behind the curtain are now exposed to public view. And especially the leader, Mr. John H. Noyes, stands out very prominently.

It is well known, at least, to some extent, that Mr.

. was arrested in the fall of 1847, for some very high imes—that he was placed under heavy bonds—that e absconded soon after his arrest—that the Grand ury for Windham County found a Bill against him—nd that he did not appear at Court when his case came n for trial, and his bonds were forfeited. Now, these ircumstances are sufficient to fasten the conviction pon every mind that Mr. N. is guilty of the charges leged against him; but in addition to this, there is bundant proof in relation to this matter, and not a adow of doubt remains as to his guilt.

Prior to his arrest, Mr. N. and his coadjutors had t in motion a somewhat complicated machinery, which quired some ingenuity to invent, and considerable me and labor to construct and bring to completion. his engine, the product of so much labor and skill, as designed to operate against all existing organiza-ns, both of Church and State.

Many of the views advanced by Mr. Noyes are so eculiar to himself, and the doctrines taught so diverse om evangelical truth, and the system in all its funda-ental principles and practical tendencies so evidently nti-Christian, that we think it should hereafter be nown by the more appropriate name of *Noyesism*, in eference to *Perfectionism*. But for the sake of con-enience these terms are used as synonymous in the esent work.

Noyesism is evidently near akin to, if not the worst rm and most dangerous species of, the Come-outism of e present age. That it is treasonable in its designs

there is not a shadow of doubt—this its advocates ac knowledge and assert. It aims a deadly blow at th foundations of the civil and social fabric, and is as de rimental to the moral interests of a community wher its influence is felt, as the pestiferous *Sirocco* is to th health of the person who inhales its baneful breath— and it is as fatal to the moral principles of those wh are brought *fully* under its power, as the deadl *Simoom* is to the hapless wanderer who may chance t fall in its way.

Such being the character and tendency of Noyesism arguments for its refutation may seem almost superflu ous. Indeed, so numerous are the discrepancies in th writings of Mr. N. and his co-laborers, and such palpa ble absurdities appear in almost every part of the sy tem, that it carries to every considerate mind its ow refutation. The contagion contains, to some extent, it own antidote.

That the character of the sect, and the tendency o the entire system of doctrines which they advocate an to which they pertinaciously adhere, are what they ar here represented to be, is abundantly sustained by multitude of well authenticated facts; and whe divested of the false glosses which its principal adv cates have thrown around it, the whole system is s utterly revolting that it can gain no credit in an intell gent and virtuous community;—it needs only to b known, to be discarded.

Hence it has evidently been the settled policy of th prime mover in this matter to keep, at least to som

extent, its true character and direct tendency concealed from public view; and although much was inferable from the language used at different times, yet such confused explanations of terms and phrases were often given, and so many artful disguises thrown around it, that the mind of the reader would be darkened, and the whole subject mystified, except to those who had been initiated into the secrets of the system. Moreover, when facts discreditable to the characters of the leaders were in danger of being disclosed, every possible effort was made for their suppression.

It is deeply to be regretted that this enormous system of error and iniquity ever had an existence, and rendered an exposure necessary; but it must be a matter of heartfelt rejoicing to every lover of truth and good morals, that facts have been so far divulged as to undeceive the public in relation to the character of the sect, and the tendency of their distinctive doctrines. And even now, rather than exhibit the guilt of those concerned, it would be more agreeable—were it compatible with the public good, and in keeping with correct principles—to throw the mantle of charity, or the pall of oblivion, over the whole matter, and let it forever rest in undisturbed repose. But this can never be consistently done;—then if it cannot be buried in oblivion, nor covered with the broad mantle of Christian charity, it should be held up to public view with all its "imperfections upon its head," and its most glaring features exposed to the gaze of an outraged and justly indignant community.

The subject, we are aware, is naturally ur
and even quite repulsive; but, however irk
unpleasant the task imposed, exposure is nece
order to afford timely warning to the unwa
guard against further encroachments of one
most fatal delusions which ever had an exister
unaptly termed a mushroom growth of all
fanaticisms. How exceedingly strange that r
plunge into those follies which make them the
of their race! But "*the more egregious a foo
more greedily do men swallow it down, and
anxious are they to be gulled with still more m
absurdities.*"

Had the principal advocates of this system
ced their errors, and abandoned their vicious c
conduct, the necessity of exposure would ha
greatly diminished, if not entirely obviated.
is not the case. They have renounced none
principles—they have abandoned none of thei
ces; but on the contrary are laboring, and e
intend to labor with renewed zeal and re
energy for the dissemination of their heretical a
gerous doctrines; and they will continue to e
exert a fatal influence wherever their touch
unless some counteracting influences are bro
bear against them.* Information of what ha

* After leaving Putney, Mr. Noyes located at a place call
Reserve, in Central New York, and is now building up a C
there on the same principles of the one formerly under hi
ion at Putney.

it Putney should be communicated to all parts
the contagion has spread. But says one—"Let
: and it will die of itself—let it take its natural
and it will work its own cure." This is just the
e the leaders would like to have preached—
course would essentially subserve the interests
r own cause. The history of the past clearly
s the incorrectness of such sentiments. If appli-
1 one case they would be in all, and if univer-
pplied it would be a death blow to every moral
ise of the age. Moral evil finding in the unre-
te heart a congenial soil, if not timely eradi-
shoots up with the rapidity and luxuriance of a
; plant.

le from occasional references to this sect by a
blic journals, it has passed almost entirely unno-
The movement has generally been regarded as
: chimera of a distempered brain, and looked
s an insignificant and harmless affair, utterly
hy of notice. A public attack, it was thought,
give it a notoriety and importance to which it
)t entitled. Thus it was permitted secretly to
its poison through society, until it began to
: a threatening aspect, and call loudly for expo-

the peculiar character of the subject renders it
iely embarrassing. To give publicity in a proper
r to a sufficient number of facts, and exhibit the
ir doctrines of the sect in such a manner as to
ie public a correct idea of its character, and the

tendency of the whole system, and at the same time not outrage the moral sense and offend the correct taste of an intelligent and virtuous community, is a difficult work. Moreover, objections are sometimes made to any disclosures or efforts for the suppression of the sin of licentiousness. It is true, there are extremes to be avoided on either hand. Indiscriminate disclosures and injudicious efforts on the one hand, and profound silence and a heartless apathy on the other, are equally to be deprecated. The proper position is a medium point equi-distant from these two extremes.

Noyesism, in all its essential elements, tends to immorality, and has resulted in *systematized licentiousness!* This is the sum and end of the system! But what renders it doubly dangerous is the fact that it originated with, and is sustained by, a few persons of considerable talent; but delusions are not confined to the ignorant, and vice in its most revolting forms often appears among persons of acknowledged talent. The odious sin of licentiousness, in whatever form it makes it appearance, is debasing in its character, and ever ruinous in its results. That it exists throughout the land, and prevails to an alarming extent in our principal cities, we are compelled to believe; and this state of things calls for combined and energetic efforts for its suppression. In view of its bearing upon this subject, we think it proper here to notice briefly some recent action in one of our principal cities. A large number of clergymen belonging to different religious denominations in Boston, being alarmed for the morals of the

city, in consequence of the increase of licentiousness, held, in the winter of 1848, a series of meetings for consultation, and for the purpose of directing attention to this subject. The various Protestant denominations of the city were represented, and more than seventy clergymen were present at different periods in the course of the proceedings. At one of the meetings a resolution was adopted, appointing a committee to prepare an Address to the citizens of Boston, which was to be confined "*to the consideration of the opinion entertained by many persons, that licentiousness is a subject of such a nature as not to admit of any direct notice; an opinion which, so far as it prevails, must prevent any action that would be effectual in restraining the increase of this sin.*"

The committee appointed reported an Address to an adjourned meeting, which, after being amended, was adopted, and, by a special committee appointed for that purpose, presented to the citizens of Boston through the public prints. That Address contains some sentiments so truthful and well-timed, touching matters under consideration, that we shall make no apology for quoting a few paragraphs. In reference to licentiousness, the Address speaks thus:—

"It is the impression of many thoughtful and excellent persons, that this is a vice so peculiar in its character, and so surrounded by hazardous associations, that nothing can be said about it, without the probability of doing more harm than good. They fear to speak of it, even to look at it, much more to encourage any

effort for its suppression, lest the evil should be aggravated, rather than diminished. We do not wonder at this apprehension, or at the silence and inaction which it produces. But we entreat our friends to review their judgment under the light of this single consideration, that, if nothing be done, or said, or attempted, the evil must go on increasing, multiplying its means of destruction, and augmenting the number of its victims.

"This is not a vice that declines by being 'let alone.' It thrives under concealment. It spreads its snares, and destroys its prey, with the advantage which it gains from being left to pursue its plans unreproved and unobserved.—It seems to us clear, therefore, that disregard of its existence is unwise and wrong. To do nothing, to attempt nothing, to say it is so difficult or so delicate a subject that we cannot even speak of it without aggravating the evil, is to yield to a despair, as unjustifiable on principles of reason and experience, as it is unworthy of those who have faith in Christ and his religion. We know that harm has come from injudicious action and inconsiderate speech. We know that the subject is environed with difficulties. But we also believe, that the difficulties which lie in the way of abating any moral nuisance, and the mistakes which have been made by others, should only quicken our endeavors to discover and apply the proper means for its suppression. . . . . All history and observation, the tendencies of human nature, and the facts of universal experience, contradict the supposition, that this vice, having its origin in an abuse of our nature which many of the habits of modern civilization tend rather to encourage than to check, will cease from the land through its own want of ability to perpetuate itself. Unhappily, this, more than most vices, is independent

ocial circumstances. It is found among the poor among the rich, the coarse and the refined, in the ntry and in the city. . . . . There is no alternative, we conceive, but direct effort for the suppression of vice, or its unchecked continuance and probable rease. We say probable, but we might more justly ak of its certain increase. . . . . We are pursuaded, t the reluctance which so many feel, to have any nection with it even in thought, keeps them in igno- ce of much that ought to be known. And worse l, it prevents that contemplation of the real charac- of the evil, which could not but awaken an anxious ire to be instrumental in its removal.' If a proper se were entertained of the enormity of the vice; if mournful and fatal consequences were rightly appre- ded; if the wise and good would allow themselves think about it long enough to see what it is, and at it produces—we cannot believe they would rest hat inactivity which now leaves the mischief to its natural power of diffusion."

Emanating from so high a source, the foregoing sen- ents are entitled to serious consideration. They so candid and weighty that they can hardly fail to ry conviction to every unprejudiced mind, of the priety and importance of judicious action in relation his subject. A strong reason for directing special ention to this matter at this time, is found in the t that licentiousness as an integral part of Noyesism come up in a new form—has assumed an aspect ore unknown. Hitherto this vice has shunned the lic gaze, and been content to live and thrive in its secret haunts. All have been ready to admit its nousness, not excepting its votaries and victims.

But Mr. Noyes has undertaken to transform this enormous vice into an exemplary virtue, and make it ultimately stalk unblushingly abroad at noon-day! And with this unholy mantle drawn around him, Mr. N. has impiously thrust himself forward into the front rank of the "sacramental host," *professing* to be conducting the tribes of the true Israel on to glorious achievements and ultimate triumph; when *in fact* he appears to be leading on to certain defeat the very van of Abaddon's inglorious army!

NOYESISM UNVEILED.

CHAPTER I.

Preliminary Remarks—Birth, Parentage, and Early History of John H. Noyes.

Error assumes almost every conceivable aspect, and presents itself to public view in various forms. It is often arrayed in a gorgeous attire, and brings to its aid the most plausible arguments. But however pleasing or imposing in aspect—however ably advocated or artfully adorned, error is ever delusive and dangerous, misleading and tending to ruin those who embrace it, and are brought under its fatal influence. Its victims, however, are often unconscious of danger, even when sudden destruction awaits them; and its advocates not unfrequently labor with quenchless zeal and tireless assiduity for its dissemination.

Error, in all its diversified forms, is ever dangerous and destructive, but never more so than when it assumes an apparently sanctimonious garb, and is so interwoven with truth, that to trace it through all its devious and intricate windings, and detect and expose it, would be an arduous work—an almost hopeless task.

But happily our Savior has given us a plain, simple rule by which all difficult and doubtful cases may be readily decided. He said, in reference to the false teachers of primitive times—"BY THEIR FRUITS YE SHALL KNOW THEM." This rule is not only applicable to all teachers of like character in every age, but it contains a principle by which all false systems of religion may be tested. The nature of doctrines may be known by their legitimate fruits. Practical consequences ever stand as a fair commentary upon principles—the character of which may be as definitely determined by their results, as the nature of the tree is known by its fruit. The ruinous results of erroneous doctrines should be faithfully exhibited, that their true nature may be known, and their certain tendency clearly seen—that thus a sufficient number of beacon-lights may be set up along the dangerous coast of error to afford a timely warning to the inexperienced voyager upon the ocean of life, lest his bark be suddenly wrecked upon the hidden rocks below.

Without a knowledge of facts, the innocent and unsuspecting would often be unapprized of the dangers to which they stand exposed—and, lured by a syren song, they might be unconsciously drawn aside from the path of rectitude, and fall victims to a fatal delusion. For the purpose of exhibiting the nature, tendency and practical results of Noyesism, we proceed to give a concise history of the rise, progress and present position of the sect of Perfectionists—and shall exhibit and briefly notice some of their most prominent doctrines.

OHN H. NOYES claims to have been the founder of sect—which claim it is presumed no one will feel posed to contest, for such honors are not to be eted.

To gratify, to some extent, a natural curiosity, exist- in the public mind, in regard to persons who have blished new doctrines and founded new sects, we ll briefly refer to the parentage and early history of founder of modern Perfectionism.

John H. Noyes was born at West Brattleboro, Vt., pt. 3, 1811, and was the eldest son of John and lly Noyes.

Hon. John Noyes, the father of John H., was a man respectable talents, had a liberal education, and in ly life proposed to enter the Christian ministry, but sequently abandoned the idea, and devoted himself nercantile pursuits, in which for many years he was ensively engaged. Being successful in business, he umulated considerable property; and subsequently uired some political distinction—being a Represent- e in Congress in 1816, from the Southern Congres- al District of Vermont. He became a resident of ney about the year 1823, where he afterward lived, nd died in 1841. At his decease the lawful heirs is estate—consisting of three sons and three daugh- s—inherited each a handsome patrimony.

Thus it appears that the founder of the sect of Per- tionists had a respectable, and even somewhat hon- ble parentage. But in a country like this, where ry person must rely upon his own merits and

resources if he would rise to eminence, or be extensively useful, the question of pedigree can never be one of very great importance in a moral point of light. Ancestral titles and artificial distinctions can never screen the guilty, and make vice honorable—neither will a want of them detract from true merit, and render virtue valueless.

We are not apprized of any thing remarkable in the early history of Mr. Noyes; we shall, therefore, pass over the scene of his boyhood as affording little worthy of note, simply adding an item of information, which he has given of himself:—"Much of my youth was spent in reading history, romance and poetry, of a martial character, such as the Life of Napoleon, The Crusaders, Marmion, &c."

Mr. N. graduated at Dartmouth College in 1830, being then nineteen years of age. Soon after leaving college, he commenced the study of the law. After having studied law about one year, or, in August, 1831, his attention—as he says, in giving an account of himself—was directed to religious subjects, and he soon after made a profession of religion, at a protracted meeting held in Putney, Vt., and became a member of the Congregational church in that town. Soon after uniting with the church in Putney, Mr. N. determined on entering the ministry, and commenced his studies preparatory to engaging in that work. In about four weeks from the time of his professed conversion, he entered the Theological Seminary at Andover, Mass., where he remained one year, and then went to New

Haven, Ct., and entered the Theological Seminary connected with Yale College, in the fall of 1832. In August, 1833, he was licensed to preach, by the New Haven Association. After receiving license, he labored for six weeks as pastor of a small church in North Salem, N. Y. In February, 1834, he came out a Perfectionist, so called.

Soon after this took place, the Association from which Mr. N. received license to preach, withdrew that license; and subsequently, he was excommunicated from the Congregational church in Putney—of which he had been a member—for heresy and breach of covenant, on the ground of the following "specifications of charges," which, together with several others of a more local character, were fully sustained:—

"1. That he has taught that the ordinances, Baptism and the Lord's Supper, are done away.

"2. He has spoken of social and public prayer in terms of condemnation, as being hypocritical.

"3. He has inculcated the sentiment that the Sabbath is abolished, and that the whole moral law, as summarily contained in the ten commandments, is abrogated."

CHAPTER II.

Origin of Modern Perfectionism—Brief Sketch of Early History.

In February, 1834, as we have seen, Mr. Noy became a Perfectionist—he being then a student in t theological department of Yale College. For ma months prior to this period, Mr. N. had been appro mating toward this point. He had become connect with a "little band of revivalists" in New Hav which was called the "Free Church," and labored w them in some new measure movements. For so time Rev. James Boyle, a revivalist of that day, v pastor of the Free Church. During the excitem under the labors of Boyle in the winter of 1833- Noyes hoisted his colors. In the following spring Bo became a Perfectionist. Noyes and Boyle, being as ciated, soon commenced the publication of a pap This was the germ, and here was laid the foundati of the sect of Perfectionists, which, in a few short yea has fully developed its true character. This was t origin of the new ism, and from New Haven went fo the moral contagion, which has since been diffusing poison through society.*

It may be proper here to remark that Noyes a Boyle did not long labor in unison—they soon sepa

*A gentleman residing in Central New York has given a b sketch of the origin of a sort of Perfectionism, in that State, wh carries us back beyond the movement by Noyes at New Haven.

ted, and Boyle subsequently renounced his Perfectionism. Boyle, though an early, was not the first convert of Noyes. Abigail Merwin, a member of the Free Church, was the first to embrace Perfectionism after Noyes. She made rapid proficiency, and rendered efficient service to Mr. N., but soon left him. Mr. N. afterward in the "visions of his head" had a view of her, and says:—

"I saw her, standing, as it were, on the pinnacle of the Universe, in the glory of an angel; but a voice

---

appears that one Hiram Sheldon raised up a small society in Central New York, about the year 1833 or 1834. The gentleman just alluded to thus speaks of him:—

"During his life-time his influence was great in Central New York, and he used it to develop and sustain order. He is now dead. His followers scarcely retain a separate identity, except a few 'New Lights' in the vicinity of his place of residence."

The same writer continues:—

"The lumen of Eastern New York Perfectionism is referred to JOHN B. FOOTE, a theological student in Kirk's School, at Albany. Modest and timid to excess, the revival spirit soon impelled him with its deep-toned enthusiasm. Around him gathered the most devoted of the class. Mr. K. tried to quell the storm, but failed. The refractory students became the preachers of the new faith. To their labors most of the Perfectionism in Mass. and westward owes its existence.

"Chauncey E. Dutton had breathed the afflatus. In 1833 he left Albany and entered the theological department at New Haven, Ct. Here he infused the new enthusiasm into John H. Noyes, a young man from Putney, Vt., with whom he had become familiar. Thus began the logos of New Haven Perfectionism."

Whatever influence the move in New York might have had at New Haven, it is evident that Noyes has advanced views so peculiar to himself, and so diverse from all that had gone before, that he may properly be said to be the founder of modern Perfectionism in its present peculiar aspect.

from which I could not turn away, pronounced h title—'*Satan transformed into an angel of light.*' gave her up, and cast her from me as one accursed."

Many of the members of the Free Church embrace Perfectionism and left the Church, but afterwar seceded from Noyes and returned.

Noyes, having lost most of his influence at Ne Haven, left, and spent considerable time in travellin in different parts of the country. During his peregri ations he made a few converts to his faith; but a length he gave his "wanderings o'er," and returne and seated himself at Putney in 1838, where h resumed the publication of a paper called "The Wi ness," which had been suspended about a year prev ous, in consequence of the odium brought down upo him by the publication of the Battle-Axe Letter, whic we shall hereafter notice.

A minute detail of events which have from time t time transpired among small societies of Perfectionis in different parts of the country—possessing as they d more of local than of general interest—would not b very entertaining to the reader, and would swell th little volume beyond its intended limits. Therefore w shall pass over many things as unworthy of note. Su fice it to say, that enough transpired long since t clearly indicate the course of the current among Pe fectionists, and point with unerring accuracy to ultima results. One writer who has been acquainted wi their movements from the very commencement, and familiar with their whole history, says:—

"It has been the standing reproach of Perfectionists, that their views of the peculiar binding nature of the Decalogue, were such that the grossest licentiousness might be indulged, and then would be in strict accordance with their theology. And, in fact, their views have been so carried out. We omit the late rumors, which appear to be well founded, of the abominable lewdness of Noyes and his immediate disciples.* From the outset of New Haven Perfectionism, there have been a succession of individuals, receivers of that peculiar type of Perfectionist doctrine, who have been guilty of overt acts of immorality. . . . . But what makes this look more abhorrent, is that those involved, asserted the favorite tenet that they were "born of God," "not under law, but under grace," and led, as all Perfectionists profess to be, by the Spirit of the Lord in all these matters! It being a sentiment of the sect, that all who *believed* (setting charity so far aside as to seldom speak even its name, it being all faith) became so perfectly free from sin, as to be no more able to commit any transgression of moral law; all the wrath, malice, evil speaking, harsh denunciations, and other evils in which they indulged, were stamped with the seal of the Almighty—all was inspired by God! I have known Perfectionists in the highest excitement of rage, assert that it was a holy anger, well pleasing to God."

Passing by other places and matters of minor consequence, we shall direct the attention of the reader more particularly to Putney. Here, at an early period, Mr. N. planted his standard—here he unfurled his banner—here his press teemed with his heresies—here was a

* This language was penned soon after the disclosures at Putney, in 1847.

society under his immediate eye and supervision—here was the head quarters of the whole sect—here Perfectionism was disconnected from all other doctrines—and here was a fair criterion by which to judge. What Noyesism has been in Putney it will be elsewhere—for the streams will partake of the nature of the fountain whence they flow.

CHAPTER III.

Legal Proceedings.

sons familiar with the doctrines taught by Mr. , would naturally expect that, sooner or later, would be an outbreak—an exhibition of their al results; for the legitimate fruits of those doc- would, in due time, naturally make their appear- among those who adhered to them. What was ed, has come to pass. Almost from the very ncement of the promulgation of those doctrines have been occasional demonstrations; and— ing to Mr. N.'s own acknowledgments—frequent ons of moral and statute law, among small socie- Perfectionists in different parts of the country. Ir. N. denied *at the time* that such immoralities he proper fruits of his doctrines, and attributed to an admixture of what he was pleased to term is doctrines, with his own, in such societies. But ated to Putney, Vt., as the place where Perfec- was pure—unmixed with other doctrines—and d that he was willing it should be judged by its fruits there. But it was soon found that Mr. N. e society under his supervision at Putney were s deeply involved in guilt as others had been— g conclusively that the conduct of other societies ere was in perfect keeping with his principles. ue, he denounced such conduct after it was made but he thereby either wished to express his dis-

approbation of the course pursued by some of the precocious members of such societies, because they had commenced carrying out his doctrines before consulting him—thus committing an act of insubordination against the acknowledged head—*or* he secretly favored such conduct, and openly denounced it when made public, merely for the purpose of blinding the eyes of the people. The latter is the more probable, for he taught his followers at Putney that such conduct *was right among them!*

But facts of a startling character at length came to light, in relation to the conduct of Mr. Noyes, and the civil authorities deemed it their duty to institute a legal process against him; and he was accordingly arrested, Oct. 25, 1847, charged with *adultery* and *fornication*. He waived an examination before a Justice of the Peace, and came forward and gave bonds for his appearance at the County Court. If innocent of the charges alleged against him, why did Mr. N. waive an examination? He could not have feared false witnesses, for the witnesses were from among his own people. If innocent, an examination would have resulted in an honorable acquittal. But he well knew that an investigation would bring out facts highly discreditable to his moral character; hence he waived an examination, and remarked, as we learn, that the people of Putney should not have sport that day at his expense.

But let us glance at the course pursued by the Perfectionists in relation to the examination of the case of Mr. N. before the Grand Jury. When it was ascer-

tained that a subpœna was about being issued for the purpose of summoning the witnesses, there was quite a stir and scattering among the Noyesites at Putney. Several important witnesses hastily left the State, before the officer could serve the subpœna upon them, and they remained away till after Court. Why all this? If those persons knew nothing against the moral character of their leader, why abscond? The reader can draw his own inferences.

Let us look a little farther. The Grand Jury before whom the case was examined found a bill against Mr. Noyes for *adultery* and *fornication*. The witnesses in the case were all Noyesites except one or two who were formerly followers of him, but, faltering by the way, had lost their fellowship with him. Now it cannot be supposed that Mr. N.'s own disciples would testify falsely against him;—they were very reluctant to testify at all, and acknowledged no more than they were obliged to; and undoubtedly they *told the truth as far as they went*, but whether they told the *whole truth*, it is not for us to say—they know in relation to that.*

Now the fact that a panel of eighteen Grand Jurors, without one dissenting voice, found a bill against Mr.

* It may be proper here to remark that the testimony taken before the Grand Jury is of such a character, that, as a whole, it would be improper to publish it. It brings to view language so obscene, and conduct so base on the part of Mr. Noyes, that it would be unfit for the public eye. Moreover, the end may not be yet, in relation to legal proceedings; and there would, in that case, be an impropriety in publishing even detached portions of the testimony before all such matters were fully matured.

Noyes, and that too upon the testimony of his own followers, speaks volumes, and makes the case exceedingly clear.

But again :—At the session of the County Court for Windham County, held in September, 1848, the case of Mr. N. came on for trial ; but he did not appear, and his bonds were of course forfeited. Now it is always to be presumed that an accused person who *holds himself ready* for a legal investigation before a proper tribunal, is innocent until he is proved guilty. But *fleeing from a legal investigation* is always deemed *prima facie* evidence of guilt. This case at the commencement, in regard to Mr. N.'s character, was quite dark, but it grew darker and darker at every successive step of the legal proceedings ; and the manner in which those proceedings were closed up, leaves not a shadow of doubt in the public mind as to the guilt of Mr. N.

CHAPTER IV.

Legal Proceedings Continued.

We give a certified copy of the Record in the office of the Clerk of the Court for Windham County, in the case of Mr. Noyes. It contains the indictment against Mr. N., together with all other legal proceedings which were matters of record:

STATE OF VERMONT.

WINDHAM,....ss.

Pleas and Actions heard and tried by the County Court, begun and held at Newfane, within and for the County of Windham, on the fourth Tuesday—being the twenty-sixth day—of September, in the year of our Lord one thousand eight hundred and forty-eight.

PRESENT,

Hon. DANIEL KELLOGG, *Chief Judge.*

Hon. JAMES H. PHELPS and Hon. THOMAS MILLER, *Assistant Judges.*

The State of Vermont, vs. *John H. Noyes.* } IT appears to the Court here, that at a Court of inquiry and examination, held at Putney, in the said County of Windham, on the 25th day of October, A. D. 1847, before Royall Tyler, a Justice of the Peace within and for said County, John H. Noyes, of said Putney, was brought upon a Complaint, exhibited to Jonathan Cutler, Esquire, a Justice of the Peace in and for said County, by Thomas White, Grand Juror of said Putney, who, on his oath of office, complained, and gave said Justice to understand and be informed, that John H. Noyes, of said Putney, he

the said John H. Noyes, of said Putney, on or about the first day of August, A. D. 1847, at said Putney, he the said John H. Noyes then and there being a married man, with force and arms did carnally know one Fanny M. Leonard, she the said Fanny M. Leonard then and there being a married woman, and the wife of one Stephen R. Leonard, and with her the said Fanny M. Leonard did commit adultery, contrary to the form, force and effect of the statute in such case made and provided, and against the peace and dignity of the State.—And the said Thomas White, Grand Juror as aforesaid, upon his oath of office further complained, that the said John H. Noyes, on or about the first day of September, now last past, at Putney, aforesaid, he the said John H. Noyes, then and there being a married man, with force and arms did carnally know one Achsah Campbell, a single woman, and with her the said Achsah Campbell did commit adulterous fornication, contrary to the form, force and effect of the statute in such case made and provided, and against the peace and dignity of the State.

THOMAS WHITE, *Grand Juror.*

Oct. 25, 1847.

And the said Grand Juror names as witnesses in support of the above Complaint, Daniel J. Hall, Harriet A. Hall, Eunice Baker, James L. Baker, and Clifford Clark. THOMAS WHITE, *Grand Juror.*

The within Complaint was exhibited to me this 25th day of October, A. D. 1847, and process then issued.

JONATHAN CUTLER, *Justice of the Peace.*

STATE OF VERMONT, } To any Sheriff or Constable in
Windham,....ss. } the State, *Greeting.*

The foregoing Complaint having been exhibited to me, this day, by the authority of the State of Vermont, you are hereby commanded to apprehend the body of

the said John H. Noyes, and him have forthwith before the subscribing authority, or some other Justice of the said County, at the inn of J. Black, in said Putney, that he may answer to the foregoing complaint, and be further dealt with according to law.

Given under my hand, at said Putney, this 25th day of October, A. D. 1847.

JONATHAN CUTLER, *Justice of the Peace.*

And you are hereby commanded to summon the above named Daniel J. Hall, Harriet A. Hall, Eunice Baker, James L. Baker, Clifford Clark, and Ellen A. Baker, to appear at the time and place of examination.

JONATHAN CUTLER, *Justice of the Peace.*

Windham County,....ss. } Putney, Oct. 25, 1847. Then by virtue of the within precept, I arrested the body of the within named John H. Noyes, and now have him here in Court.

Attest, CHARLES CHAPIN, *D. Sheriff.*

Windham County,....ss. } Putney, Oct. 25, 1847. Then summoned the within named witnesses by reading the within precept in their hearing. Attest, CHARLES CHAPIN, *D. Sheriff.*

STATE OF VERMONT, *Windham,....ss.* } Be it remembered, that at a Court of Inquiry, holden at Putney, in the County of Windham, on the 25th day of October, A. D. 1847, before Royall Tyler, a Justice of the Peace within and for said County, John H. Noyes, of said Putney, was brought upon a complaint exhibited to Jonathan Cutler, Esquire, a Justice of the Peace in and for said County, by Thomas White, Grand Juror for said town of Putney, who complains that John H. Noyes, of said Putney, on or about the first day of August, A. D. 1847, at said Putney, he the said John H. Noyes then and there being a married man, with force and arms did carnally know one Fanny M. Leon-

ard, she the said Fanny M. Leonard then and there being a married woman and the wife of one Stephen R. Leonard, and with her the said Fanny M. Leonard did commit adultery—contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State.

And the said Thomas White, Grand Juror as aforesaid, further complains that the said John H. Noyes, on or about the first day of September now last past, at Putney aforesaid, he the said John H. Noyes then and there being a married man, with force and arms did carnally know one Achsah Campbell, a single woman, and with her the said Achsah Campbell did commit adulterous fornication—contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State. And the said John H. Noyes, being present, waives an examination, and submits himself to the order of the Court in the premises.

Whereupon, the said Royall Tyler, Justice of the Peace as aforesaid, doth order and direct that the said John H. Noyes be held for trial before the County Court next to be holden at Newfane, within and for said County of Windham, on the fourth Tuesday of April next, by giving bonds, by way of recognizance, with sufficient security, in the sum of *Two Thousand Dollars*, to the Treasurer of the State of Vermont, conditional for his the said John H. Noyes's personal appearance before said Court, to answer to the things which shall then and there be objected to him on this behalf, and abide the judgment of said Court thereon.

A true copy of Record.

Attest, ROYALL TYLER, *Justice of the Peace.*

STATE OF VERMONT, *Windham*,....*ss.* } Be it remembered, that at Putney, in the County of Windham

aforesaid, on the 25th day of October, A. D. 1847, personally appeared before me, Royall Tyler, Justice of the Peace in and for said County, John H. Noyes, of said Putney, as principal, and John R. Miller, of said Putney, as surety, and jointly and severally acknowledged themselves indebted to the Treasurer of the State of Vermont in the sum of Two Thousand Dollars, to be levied of their, and each of their goods, chattels, lands and tenements, and for want thereof, of their bodies, if default be made in the condition following, that is to say :—The condition of this recognizance is, that if the said John H. Noyes, charged before me with the crimes of adultery and fornication, shall make his personal appearance before the County Court next to be holden at Newfane, in and for the County of Windham, on the 4th Tuesday of April, A. D. 1848, and answer to the matters and things which shall then and there be objected to him in that behalf, and shall abide the order of said Court thereon, and not depart without leave of Court—then this recognizance to be void, otherwise of force.

Taken and acknowledged this 25th day of October, A. D. 1847.

Before me, ROYALL TYLER, *Justice of the Peace.*

I hereby certify the foregoing to be true copies of Records and Files, remaining in my office.

ROYALL TYLER, *Justice of the Peace.*

As by the Files and Copies of the said Royall Tyler, Justice of the Peace, here on file, more fully and at large appear.

And the cause was entered in this Court, at a term thereof begun and held at Newfane, in said County, on the fourth Tuesday, being the 25th day, of April, in the year of our Lord one thousand eight hundred and forty eight.

And the said John H. Noyes stands indicted by the Grand Jurors within and for the body of the County of Windham, at said April term of said Court, which indictment is in the words following, to wit:—

STATE OF VERMONT, } Be it remembered, that at
Windham County,....ss. } the County Court begun and holden at Newfane, within and for the County of Windham, on the fourth Tuesday of April, in the year eighteen hundred and forty-eight, the Grand Jurors within and for the body of the County of Windham aforesaid, now here in Court, duly empanelled and sworn upon their oaths, present:—That John H. Noyes, late of Putney, in the County of Windham aforesaid, on the tenth day of June, in the year eighteen hundred and forty-seven, at Putney aforesaid, in the County of Windham aforesaid, he the said John H. Noyes then and there being a married man, with force and arms did carnally know one Fanny M. Leonard, she the said Fanny M. Leonard then and there being a married woman, the wife of one Stephen R. Leonard, and with her did commit adultery—contrary to the form, force and effect of the statute in such case made and provided, and against the peace and dignity of the State.

And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present:—That the said John H. Noyes, on the twentieth day of August, in the year eighteen hundred and forty-seven, at Putney aforesaid, in the County of Windham aforesaid, he the said John H. Noyes then and there being a married man, with force and arms did carnally know one Achsah Campbell, then and there being a single woman, and with her the said Achsah Campbell did have that intercourse and connection which in case the said Achsah Campbell had been a married woman would have constituted the crime of adultery—contrary to the form, force and

effect of the statute in such case made and provided, and against the peace and dignity of the State, as by said indictment on file.

The said John H. Noyes appeared at the last term of this Court, by Larkin G. Mead and William C. Bradley, his Attorneys; it was then ordered by the Court that this cause be, and the same was, continued to the present term of this Court.

And now upon this twenty-sixth day of September, in the year one thousand eight hundred and forty-eight, and during the session of this Court, the said John H. Noyes being thrice called in open Court to appear in Court, and save himself and bail, appears not, but thereof makes default; and the said John R. Miller, who recognized to have the body of the said John H. Noyes in Court, being thrice called in open Court to save the said John H. Noyes now in Court and save his recognizance, does not appear, neither does he have the body of the said John H. Noyes in Court here, but thereof makes default.

Whereupon it is considered by the Court here, that the said recognizance be, and the same is, forfeited to the Treasurer of the State of Vermont.

STATE OF VERMONT,
Windham County Court Clerk's Office,
Newfane, Dec. 12, A. D. 1848.

I hereby certify the above and foregoing to be true copies of Record.

Attest, M. MILLER, *Clerk.*

CHAPTER V.

Confessions of John H. Noyes.

Mr. Noyes, in his organ—the Spiritual Magazine c Aug. 5, 1848—announced the intention of publishin a book of several hundred pages, to be entitled

"CONFESSIONS OF JOHN H. NOYES."

This work we are informed is to comprise—1. Th "religious history" of Mr. N.; 2. A "history of th Putney Community, including the transactions whic led to the agitation, prosecutions and dispersion" i the fall of 1847; 3. "A full theoretical exhibition c the social organization of the kingdom of heaven, inclu ding all the principal articles" which Mr. N. had pul lished in his papers on that subject.

"*Confessions of John H. Noyes*"! Now this titl is certainly calculated to raise, at first sight, the expec tation that the book would contain some acknowledg ment of his offences; but we are informed that nothin of the kind is to appear. In common usage, the ter *confession* signifies an acknowledgment of guilt; usin it in this sense, Mr. N.'s book and its title would be a far apart as opposite points of the compass. But th term in the present instance is used in an entirely dif ferent sense. We are to have a *confession* of Mr. N.' "*Religious Experience*"!—a *confession* of his "*Socia Experience*"!—and a *confession* of his "*Social Prin ciples*"! Wonderful *confessions* indeed!

But persons acquainted with Mr. N.'s position woul not expect, even from the title of his book, any confes

sion of guilt, for he has assumed that he *cannot* sin; and when a person arrives at this point, a quietus is put upon conscience. And we can never expect convictions of wrong, or confessions of guilt, from a person who has completely *stultified* or *lost* his conscience!

Mr. N. has made a clean sweep of all legal barriers, by assuming that he is exempt from all "*written law*"; and as an offset for rejecting *law*, he professes to be under *grace;* but facts show conclusively that he is under neither *law nor grace!*

We learn from Mr. N. that he has delayed the publication of the book which he announced as forthcoming, for the purpose of having the "*advantage*" of saying something in relation to "Noyesism Unveiled." He is perfectly welcome to all the "*advantage*" he can gain in this respect. We intend the present work shall stand upon its own merits, and if it does not carry to the mind of the reader a conviction of its truthfulness, we ask no credit for it.

But Mr. N. has recently published the "*First Part*" of his promised book, as there was no "*advantage*" to be gained by delaying the publication of this part. It contains a "*Confession of Religious Experience.*" Now it is rather late in the day for this. It is about as proper as it would be for a criminal, standing upon the gallows, to relate his *religious* emotions when committing the crime for which he is about to be executed! A confession of Mr. N.'s *irreligious acts* would be better suited to the times.

But a word in relation to the part just published.

This is a *pamphlet* of 96 pages, rather poorly "got up.' A parcel of these books was sent to Putney and offered for sale at *fifty cents per copy!* Not finding a ready sale at that, they soon went down to twenty-five cents and we learn that they are a drug in the market at that. One thing is certain—the buyer could have the *satisfaction* of reading 96 pages, made up almost entirely of old, stale matter which was published four or five years ago by Mr. N. in his paper at Putney. It was thought by some that this was a little akin to Mormons "*milking the Gentiles*"! So much for the "First Part" of Mr. N.'s book.

The Second and Third Parts are coming "*sooner or later.*" Perhaps, from the intimations given by Mr. N., we can so far anticipate the character of what is forthcoming as to say all that may be necessary in reference to it.

Part Second is to contain a "history of the Putney Community, including the transactions which led to the agitation, prosecutions and dispersion" in the autumn of 1847. We think we shall give a pretty full history of the Putney Community, and "shall endeavor to complete, if we do not supersede" Mr. N.'s "work." We know something about Putney matters, and touching the "transactions" the whole may be summed up in few words—*a knowledge of the high-handed offences which Mr. N. had been committing, was the cause of the "agitation, prosecutions and dispersion."*

Speaking in reference to his course, Mr. N., under date of Aug. 5, 1848, says :—

"We think we can do better than to engage in a small quarrel with an excited village. We thought so last fall, and chose the peaceable, non-resistant course —'giving place unto wrath.'"

We had not supposed Mr. N. was so extremely "peaceable and non-resistant"—a change must have come over him. After his arrest, he roared like the lion at the end of his chain; but when he found that the grapplings of the law were fast upon him, he became quite "peaceable and non-resistant." There was a powerful motive for this. The prospect of being encompassed by granite walls, and looking through iron grates, was not the most pleasing; and in view of this, he might well become so very "peaceable and non-resistant" as to leave the State—thus voluntarily absenting himself from a legal investigation, which was a virtual acknowledgment of his guilt.

The Third Part of Mr. N.'s work is to comprise a "full theoretical exhibition of the social organization of the kingdom of heaven." In this part Mr. N. is going to bore the reader again with old, stale—not to say, obscene—matter, published in his paper long ago. But in addition to this we expect he will give us something new. After leaving Putney, Mr. N. drew up a long article, entitled "INSTITUTIONS AND ORGANIZATION OF THE KINGDOM OF HEAVEN," i. e. a Noyesite Community! He sent this article to the "believers" at Putney, and they copied it and sent it to three persons in different parts of the country, and gave them instructions to show it to sincere inquirers. They deemed it

"too treasonable to human institutions to admit of its being published with *safety*," at first! This article was considered so wonderful by the Noyesites, that they imagined if the doubting could only see it, they would exclaim, "*My Lord and my God!*"

This production was thought by the Noyesites to be equal to any article in the BEREAN—a book published by Mr. N.,—and they declared that it was written with the same inspiration that dictated the articles in that book!

Indeed! the fact has at length leaked out, then, that the Noyesites regard the Berean as an inspired book! Then we may lay it upon the shelf by the side of the Gelden Bible got up by Joe Smith—for it is highly probable they were both coined at the same mint!

Now, as Mr. N. has promised to give a "*full* theoretical exhibition of the social organization of the kingdom of heaven," and as the article just alluded to is undoubtedly very essential to the accomplishment of that object, we may expect to see that article, *unless* it is too "treasonable to human institutions to admit of its being published with safety" even now;—but if he withholds that article we can hardly see how he can fulfil the promise to give a "*full* theoretical exhibition of the social organization of the kingdom of heaven." What course he will take, time will determine.

CHAPTER VI.

Action of the Citizens of Putney — Proceedings of Public Meetings.

Soon after his arrest at Putney in the autumn of 1847, Mr. Noyes absconded; and about the same time several members of his society there, left town. But some of the most prominent members still remained; the Association was not disbanded, and they continued the publication of the Spiritual Magazine, their official organ. Mr. N., though at a distance, could keep up an open communication, by letter, with the society at Putney, and still control their affairs; and although under arrest, with not a shadow of doubt remaining as to his guilt,—through the medium of his press, which was still in operation at Putney, he could disseminate his pernicious principles with almost as much facility as before.

Under this state of things the citizens of Putney would of course feel dissatisfied; and they deemed it advisable, in a collective capacity, to take some action, and in a proper manner give an expression of public sentiment. They accordingly assembled for consultation, and several resolutions were adopted expressive of their sentiments, and those resolutions were as mild as could have been expected under the circumstances. Several public meetings were held in December, 1847, the principal proceedings of which, as reported by the Secretary, we give below:—

"The inhabitants of the village of Putney met the vestry of the Congregational Meeting-House, the evening of the second day of December, inst., the purpose of taking into consideration the outrageo proceedings of the Perfectionists, so called.

"1. Organized by appointing Preston W. Ta Chairman, and William Houghton, Secretary.

"2. On motion of Dr. John Campbell, appointe committee of five to draft and report some appropri resolutions at a future meeting.

"Israel Keyes, Esq., Rev. A. Foster, Rev. H. Ea man, Hon. John Kimball, and James Keyes, Es were appointed said committee.

"3. On motion, adjourned to Monday eveni Dec. 6, 1847.

"Monday, Dec. 6. Met agreeably to adjournme and Israel Keyes, Esq., reported the following prea ble and resolutions, which, after being discussed, w unanimously adopted:—

"*Whereas*, An Association of Perfectionists, called, has existed in the town of Putney for seve years past, who, among other things, have declared t the Moral Law is abolished, and have inculcated se ments of a licentious tendency, and exerted an in ence detrimental to the moral interests of the comm nity;—and *whereas*, from recent disclosures it is dent that those licentious principles have been carr out in practice to an alarming extent in said Asso tion, threatening to ruin the characters of all connec therewith or brought under its deadly influence;—a *whereas*, John H. Noyes, the founder and leader said Association, has recently been arrested for licentious practices and placed under heavy bonds, a has since absconded; and *whereas*, George Cragin, associate of Noyes, has also recently absconded un cover of the night, evidently from fear of the threate

penalty of the law;—and *whereas*, said Association is publishing a periodical, denominated the Spiritual Magazine, through the medium of which they are disseminating their pernicious principles, and are thus exerting a demoralizing influence, not only upon the community in the more immediate vicinity of its publication, but in different parts of the country where it is circulated;—and *whereas*, the principles of said Association are evidently disorganizing in their tendency, and adapted, if carried out to their utmost extent, to abolish all law and government, both of Church and State, and erect upon their ruins an irresponsible hierarchy: Therefore,

"1. *Resolved*, That the moral interests of this community demand the immediate dissolution of said Association.

"2. *Resolved*, That the Spiritual Magazine, which is the principal organ of said Association, through which they are disseminating their pernicious sentiments, and which has evidently become a public nuisance, ought immediately to be discontinued; and that no publication whatever ought hereafter to be issued by said Association inculcating those principles which, if carried out in practice, would result in a violation of the laws of the land.

"3. *Resolved*, That those Perfectionists who still remain in this town, ought publicly to renounce those principles which tend to, and abandon those practices which *are*, a violation of the statute laws of the State.

"4. *Resolved*, That those persons in this town who have received serious injuries from said Association, ought to be suitably remunerated by said Association.

"5. *Resolved*, That the Editors of the Vermont Phœnix, Windham County Democrat, Semi-Weekly Eagle, and Bellows Falls Gazette, be respectfully requested to publish the proceedings of this meeting,

and that the Secretary furnish each of them with a copy of the same. PRESTON W. TAFT, *Chairman.*

"WM. HOUGHTON, *Secretary.*

"Putney, Dec. 6, 1847."

The foregoing Preamble and Resolutions embody the deliberate sentiments of the citizens of Putney, who were resolved, by all prudent and lawful measures, to vindicate the rights of the injured, bring the guilty to justice, and remove this gangrene which had fastened upon the morals of the community.

The first resolution, the purport of which was that the moral interests of the community demanded the immediate dissolution of the Perfectionist Association, contains a self-evident truth, as clear as the shining of the sun at noon-day. No right-minded person, acquainted with affairs at Putney, could doubt this. But the Association was not dissolved. It is true, the public meetings at the chapel were discontinued; but the few still remaining continued to have little gatherings at private dwellings, and have kept them up to the present time—March, 1849.

But we have a little information touching this point, which came direct from head quarters. In the spring of 1848, about four months subsequent to the passage of the foregoing resolutions, one of the master spirits in the Putney Community held the following language:—

"*The world may think our Association dissolved, but we have been going on from strength to strength during the past winter, in union with the heavenly world, and fellowship among ourselves.*"

Among the Noyesites, "*fellowship*" has a peculiar meaning and an unusual significance. Thus it appears that in regard to the dissolution of the Association there was a total disregard of the deliberate sentiments of the citizens of Putney as set forth in the first resolution. By the expression, "*Union with the heavenly world*," which is coupled with "*Fellowship among ourselves*," the reader will readily perceive how impiously the Noyesites connect the most sacred things with the most crying abominations!

The second resolution in the series has reference to their organ, the Spiritual Magazine. The substance of that resolution is, that their paper, having become a public nuisance, ought forthwith to be *discontinued;* and that no publication of a licentious tendency ought to be issued from the press of the Putney Association.

This was taken in high dudgeon by the "acknowledged head" of the sect of Perfectionists. Touching this matter, Mr. Noyes, in the Spiritual Magazine published at Oneida Reserve, Aug. 5, 1848, speaks thus:

"It is sufficient to say here, that the *immediate* cause of the suppression of our paper at Putney, was a resolution passed at an 'indignation meeting' of the citizens of that place, denouncing our publication as licentious, and requiring an immediate stoppage of our press. If we had been fond of squabbling, it would have been natural for us to have resisted this arbitrary requisition; and it would be easy for us now to comment severely on the entire mistake of the citizens in regard to the character of our paper (which is too well known to its subscribers to need justification from the charge of licentious tendency); and we might say

something about the inquisitorial, anti-republican character of proceedings which demanded the summary closing of a printing-office in a free country."

In the foregoing paragraph Mr. Noyes *denies* that his paper has been licentious in its tendency. The numerous extracts from his own writings found in this volume are *prima facie* evidence against him; and with this testimony before them, we could submit the question to the public without any doubt in regard to the decision. But we wish to ask a few plain questions touching this point. Will Mr. Noyes *deny* that his paper from the very commencement has been the exponent of his principles, and that he has designedly set them forth, though often in an ambiguous and mistified manner? Will he *deny* that the infamous conduct among the Perfectionists at Putney, which was a gross violation of the civil law, and gave rise to the prosecutions in the fall of 1847, was the legitimate fruit of those very principles? Will he *deny* that in the Community over which he presides the marriage covenant is virtually nullified? Will he *deny* that the seventh commandment in the Decalogue is set aside by Perfectionists? Will he *deny* that he and his most enthusiastic admirers believe and teach that the crimes known in law as *adultery*, *fornication* and *incest*, are the "*Cross of Christ*"? And will he *deny* that his paper has been set for the defence and promulgation of most or all of these doctrines, and that they have been openly avowed or covertly taught through this medium?

If this be the case—which can be clearly shown—we

are at once carried to the conclusion that the paper has been grossly licentious in its tendency, Mr. N.'s naked assertion to the contrary notwithstanding. In view of all the facts, it appears that the citizens of Putney were *not* mistaken in regard to the character of Mr. N.'s paper. Was it, then, "inquisitorial" and "anti-republican" for them to ask for the stoppage of *such* a print? Certainly not. But Mr. N. thinks he ought to be permitted to do as he pleases in this "*free country*." His views of freedom evidently coincide with those of a certain foreign emigrant who once landed upon our shores. A son of Erin's "*swate*" Isle had heard of the land of liberty, and had long and ardently desired to enjoy its inestimable privileges. At length he was permitted to reach this happy country; and he sought an early opportunity to give a practical demonstration of his freedom. Scarcely had his feet pressed American soil, when he dealt a heavy blow at the first person he met, and laid him prostrate upon the ground. When called to an account for his offence before the civil authorities, he remarked, in justification of his conduct, that he thought this was a free country, where every man might do as he "*plazed*."

So Mr. N. would like to do as *he* pleases; and is not only determined to "pass and repass as he pleases the usual boundaries of technical theology," but resolved if possible to carry away all the legal landmarks in the land, and "pass and repass" at pleasure the "usual boundaries" set up by Statute Law.

But we will dismiss the point relative to the licen-

tious character and tendency of Mr. N.'s official orga by here introducing a few pertinent remarks of O. Platt, Esq., Editor of the Vermont Phœnix. T opinion of Mr. Platt is entitled to weight from the fa that he is a barrister by profession, and consequen conversant with judicial matters, and competent judge in relation to the character of Mr. N.'s pap when viewed in a legal point of light. It is as f lows:—

"*A paper so licentious and indecent—so seditic and immoral in its character, as this has been e since its commencement, would not, even in the tain atmosphere of the city, be tolerated for a single we It would be indicted as a nuisance, before a seco number could be issued, and suppressed by the stro arm of the law.*"

The purport of the third resolution of the ser under consideration, was, that those Perfectionists s remaining in Putney "ought publicly to renounce th principles which tend to, and abandon those practic which *are*, a violation of the statute laws of the Stat No attention was paid to this resolution—or at least evidence was given that there was any reformation their conduct; and it is a well known fact that th renounced none of their principles.

The substance of the fourth resolution was, that t Perfectionists ought suitably to remunerate those p sons in Putney whom they had seriously injured. T they refused to do, and several actions were brou against Mr. Noyes for damages done to different fa lies; and they found it expedient to "*settle up.*" I

no one pretends that an ample remuneration was made for the damages done to different individuals in consequence of the infamous conduct of Noyes and his colleagues.

We have thus briefly referred to the character of the resolutions passed by the citizens of Putney. Were those resolutions unreasonable? Not in the least. In view of the circumstances, we do not see how the citizens of Putney could have consistently expressed themselves in milder terms. Moreover, they did not imperatively *demand* that the resolutions *should* be complied with, for they did not consider that this was their prerogative; but they deliberately said in a collective capacity that they *ought* to be complied with; and it was then left optional with the Perfectionists to heed the voice of the people, or abide the issue. The resolutions were but partially complied with. The people said the moral interests of the community demanded the dissolution of the Perfectionist Association at Putney, which was a self-evident truth; but it was not dissolved, according to their own declaration. The people said that their paper ought to be *discontinued*, but it was not. It is true, a notice was issued, announcing the *suspension* (not *discontinuance*) of the publication of the paper, but that only "*for the present.*" And the publication of the paper has since been resumed at Oneida Reserve, N. Y. A remark here, touching the topic of newspaper liberty, may not be ill-timed. The freedom of the press has the sanction of a constitutional guarantee; but the largest authorized liberty is remote from unrestricted

license. Every denomination professedly religious h the right, through the medium of the press or oth wise, to promulgate their peculiar tenets, *provided* th are not *contrary to the laws of the land*, nor *injurio to public morals*. But whenever any sect *professed* religious incorporate into their creed principles whi tend to, and countenance and even enjoin those a which *are*, a gross violation of statute law, and int duce vice and immorality in their most revolting forn they forfeit the *protection* of law, and render themselv obnoxious to its penalties. Now it is a notorious fa that the principles taught by Mr. Noyes are diamet cally opposed *to*, and the course pursued by him a his followers is a gross violation *of*, the laws of t land, and are fatal to public morals wherever th touch is felt. This being the case, was it unjustifiab in the citizens of Putney to say that their press oug to be stopped? By no means. Yet Mr. N. denounc it as "inquisitorial" and "anti-republican." Such charge comes with an ill grace from *such* a source.

Again—the citizens of Putney said that the Perf tionists ought to renounce their pernicious principl but this was not done. In the notice which was issu by the publishers of the Spiritual Magazine, announci the *suspension* of the publication of that paper, the d trines which they had formerly taught, and all alo had been inculcating, were commended, "*for the pr ent, to the re-examination of Perfectionists.*" Th their disciples were put back upon a review, that th might refresh their memories and become more famil

with the sentiments already taught, *until* circumstances would admit of their resuming the publication of their paper, which, as we have seen, has already been done. No evidence has been given that they have renounced a single *iota* of their principles; and the course which they are pursuing clearly indicates a settled determination on their part to disseminate still the same principles as heretofore published, so far as circumstances will admit. If they pertinaciously adhere to their pernicious principles, and are resolved to carry them out, unless prevented by the rigid supervision and administration of municipal law, it is time for the conservators of the public morals to be on the alert.

When at Putney, the Noyesites necessarily mingled to some extent in their business matters with the citizens of the village; and this state of things they found to be a little unfavorable to the carrying out of their *peculiar social* principles—being subject to public observation; which, together with their published principles, made no very favorable impression as to the state of morals among them. And when the law would allow them to remain no longer without feeling its penalties, the leaders left, and retired to a somewhat secluded spot, and now congratulate themselves on being "clear of the clashings of village interests." At Oneida Reserve, in Central New York, they have planted their standard, and are now beating up for recruits; and they hope to be permitted there to "work out" their social principles, unmolested. At the very outset in their operations, they gave the people in

the vicinity of Oneida Reserve quite a smart sprinkling of "*soft solder*," obviously with a design to ingratiate themselves into their favor. But probably this worthless commodity will be *duly appreciated* by the intelligent citizens of that section of country. Mr. Noyes tells the people there that they are "less bigoted" than the inhabitants of New England, and he presumes they will let him "work out and publish his principles of association in peace." As much as if he had said, "If you will let us do as we please, and give us your sons and daughters to aid in building up *our* kingdom, we will call you *pretty good fellows*—otherwise, we shall think you *no* 'less bigoted' than the people of New England. Meanwhile we will keep up a very fair exterior —you shall have no occasion to complain of 'our general behavior to our neighbors,' but you must not meddle with our domestic affairs—you must not come within the 'charmed circle,' unless you will submit to all the *rules and regulations*." The heads of families in the vicinity of Oneida Reserve, if they would protect their own firesides, and preserve the sanctity of "sweet home," would do well to keep a vigilant eye upon the Noyesite Community there, although they will need no such caution after a full account of the doings at Putney is fairly laid before them. Should they suffer their sons and daughters to be enticed from under the parental roof, and by the soft hand of persuasion drawn within the "charmed circle," their certain ruin would be sealed.

But to return:—The citizens of Putney said that the

Noyesites ought to renounce their pernicious principles. Was this improper? Not in the least. It will be readily granted that in matters of mere belief, not affecting the moral interests of the community, nor tending to the infraction of statute law, a resort to coercive measures would be an unauthorized invasion of the rights of conscience. But this was far from being the case in the present instance. The doctrines taught by Noyes tended directly to, and had actually resulted in, gross violations of law. The outrageous conduct complained of at Putney, was not *contrary to*, but in *perfect keeping with*, their principles. It "was not only a necessary consequence, but a positive mandatory *injunction* of their doctrine"; and they have at last taken the Heaven-daring and utterly outrageous position, that such infamous conduct is the "*Cross of Christ*"!!! Now it is perfectly plain that nothing short of a *renunciation* of the principles which were the basis of such conduct, would be satisfactory, or afford any security for the future. Circumstances might be such that they might deem it expedient, or consider it good policy, to promise an outward observance of the law; but what confidence could be placed in such promises? How far could we trust a person hardened in crime, upon a mere verbal promise, when he contended that he had a *perfect right* to transgress the laws of the land? He might be compelled by the pressure of exterior circumstances to change his course of conduct for a season, but without a renunciation of those pernicious principles which naturally lead to

offensive conduct, there could be no radical reform. A Noyesite who pertinaciously adheres to his principles, would not obey the law unless compelled to. *Obedience* to law would be *disobedience* to his *leader*, whose authority is considered paramount to all law.

We know full well what Mr. Noyes will say in regard to some points which we have noticed. He contends that he and his followers are exempt from law; hence in their view there is no immorality in perpetual violations of legislative enactments, or the letter of Divine law. Such absurd assumptions, and the sophistical arguments brought to sustain them, will have no force in an intelligent and candid community.

Let it be remembered that the resolutions to which we have already referred, were passed at a public meeting of the citizens of Putney, held Dec. 6, 1847. At that meeting a committee was appointed to lay the proceedings before the heads of the Corporation,* and they were instructed to urge *particularly* upon their attention the propriety of complying with the resolution relative to making remuneration to those whom the Perfectionists had injured. This committee was also to confer with them in relation to their future course of conduct, and report to an adjourned meeting to be held

* Mr. Noyes, when at Putney, tried the experiment in a small way of conducting his pecuniary affairs on a plan similar to that of the Fourierists. He adopted the principle of a community of goods, and gave to the concern under his control the name of *Corporation*, although an act of incorporation was never granted by the Legislature of Vermont.

the 9th of the same month. It was hoped that by is course the necessity of further prosecutions might evaded. The committee reported that the heads of e Association refused to acknowledge that they had jured any one ; but promised that for the future they ould regard the requisitions of moral and statute ws, and that nothing of a licentious tendency should pear in their paper. This report was laid upon the ble, not being satisfactory for the reason that they fused to remunerate those whom they had seriously jured, and because the promises made were considered orthless. But it may be asked—*were* the *promises* ade by the Noyesites of any *real value*, and *ought* the tizens of Putney to have been satisfied with them ? et us see. The Committee appointed to confer with em, reported, that the leading Noyesites remaining in utney, *promised* that their conduct, and that of the embers of the Association, so far as they could ntrol their action, should be governed in future by e requisitions of Moral and Statute Laws. Now, is language among common people would mean *some-ing*, but in the mouth of the Noyesites it amounts to "SOLEMN NOTHING." They positively assert that e Moral Law is abolished! They have proclaimed it on the hill-tops, and rung it through the valleys, that ey are exempt from *all* "written law," and they ory in their freedom. They utterly scout the idea at the letter of the Moral Law, and the enactments anding on the Statute Books, are binding upon *them*, : should be regarded as a rule of life. They set

themselves up as a privileged fraternity—exempt fro
all external law—having a law within them which
the rule of action—and they *pretend* that they a
divinely inspired! They *may be* inspired, but if s
their inspiration is certainly of a very *questionab*
character. If *they will have it* that they are inspire
we will not here contest the point, but must be allowe
the privilege of expressing the settled conviction th
they are inspired from the WRONG SOURCE!
their doctrines are doubted, or the correctness of the
course of conduct questioned, the objector is met wi
the "mouth-stopping" declaration—"WE ARE DIVINEI
INSPIRED!" This answers all questions—this ends
controversy in their estimation! However vicious the
conduct and aggravated their crimes, they will n
admit that they transgress any law that is bindin
The law within them, by which they are governed, th
assert to be paramount to all external, or written la
Of how much value would a promise be, coming fr
persons adhering to such principles? If they believ
the Moral Law to be abrogated, they could not c
sistently obey it; for obedience to it would be disol
dience to that internal principle which they decl
to be paramount to all law. Moreover, it was declar
by one of their number several months after this pro
ise was made, that they had been pursuing the sa
course as formerly.

But it was reported that they promised that nothi
of a licentious character or tendency should appear
their paper. This at first view appears very specio

but amounts to nothing. They will not admit that they have *ever* published any thing of such a character. They could have re-published all the offensive matter that had ever appeared in their paper, and, according to their construction, it would have been no violation of this promise. They could have set forth principles of the most immoral tendency in perfect keeping with such a pledge.

That this is the light in which they viewed the subject is perfectly clear from Mr. N.'s own language. He has since said that the citizens of Putney were entirely mistaken in relation to the character of his paper, and that it was "too well known to its subscribers to need justification from the charge of licentious tendency." This language contains a peremptory denial that they had ever published any thing licentious; hence in promising not to publish any thing of such a character, they promised to do *just as they had done!* A valuable promise this.

Thus it appears that for the purpose of allaying the justly indignant feelings of the citizens of Putney, the leading Noyesites promised to be governed by wholesome laws, and to pursue a proper course; but their promises were couched in such language as to deceive the people; and it appears that they really meant that they would do just as they had done, so far as circumstances would warrant; but that for the time to come they would be careful and not be detected. This appears to have been the sum of all their promises.

CHAPTER VII.

Citizens of Putney falsely charged with having adopted harsh measures for the extirpation of the Perfectionists—Gratuitous plea of Repentance set up for the leading Perfectionists.

The citizens of Putney have been charged with having adopted harsh measures instead of mild ones for the purpose of breaking down and extirpating the Perfectionist Community there. But this charge, from whatever source it may emanate, is utterly false and groundless. The facts in the case will speak for themselves, and the course pursued by the citizens of Putney, clearly shows that they did not wish to resort to any improper and unlawful measures, for the purpose of correcting the existing evil. Instead of violent measures, the usual process in such cases was instituted against Mr. Noyes in the midst of his high-handed offences, and all the facts abundantly show that the citizens of Putney resorted to the mildest measures which could have been consistently adopted. They have been charged with having urged the creditors of the Corporation "*to pounce upon them for the immediate payment of their demands, for the purpose of breaking them down in a pecuniary sense.*" But not a solitary instance *has been* produced, neither indeed *can be*, as we verily believe, in which the citizens of Putney as a body, or any considerable portion of them, or even a *single individual*, has *urged* one creditor of

the Corporation to call for the immediate payment of his dues. The facts in the case are simply these:—Several citizens of Putney had loaned considerable sums of money to the Corporation, and after the arrest of Mr. Noyes they became somewhat alarmed. They had reason to fear that things were *so* "rotten in Denmark," that they *might* all go to ruin; and they accordingly took the timely precaution, upon their own responsibility, to obtain ample security, or have their demands liquidated. What prudent—not to say shrewd—business man would not have taken a similar course?

But was there no just cause of alarm? And did not the creditors even, pursue a proper and justifiable course? Let us see.—Strong fears were evidently entertained by some of the near relatives—persons best acquainted with the circumstances—of the woman *known in law* as the wife of John H. Noyes, for he was required to convey by deed to a certain individual —to be held in trust—a large amount of real estate, for the purpose of affording security to his wife for a portion of the property which she possessed at the time of her marriage. How can we account for this, if there was no just cause of alarm? If there was any *pouncing*, here was the heaviest part of it. So much for the harsh measures of the citizens of Putney, touching this matter.

But let us look a little further. Mr. Noyes was arrested—he soon after absconded—and not appearing at court, his bonds were forfeited. Although the pen-

tentiary was the proper place for him, yet, by paying a few hundred dollars he has the privilege, for the present, of running at large *out of the State of Vermont.*—Geo. Cragin, an intimate and accomplice of Noyes, fled hastily under cover of the night to avoid an arrest.—Two prominent Perfectionists who owned the dwelling in which Mr. N. had his company were not disturbed—one remaining in town a number of months, and the other is still there. They might have been indicted for keeping a house of prostitution.

But the citizens of Putney wished to be lenient and thought if the leaders were brought to justice others who had been led away by them would forsake their evil ways. But nothing of the kind has occurred—and because sentence against their evil works was not "executed speedily," their hearts are evidently "fully set in them to do evil."

Now in view of all the facts and circumstances it plainly appears that the citizens of Putney were extremely lenient—*lenient even to a fault. They evidently erred on the side of mercy.* How unjust then to charge them with having adopted harsh measures.

Speaking in reference to their paper, the Editor of a neighboring public journal says:—

"*That it has been so long endured by the respectable and intelligent inhabitants of Putney, is owing probably to the respectability of his family, and a reluctance to wound their feelings by any public proceedings.*"

Again alluding to the public meeting at which the resolutions noticed in the preceding chapter, were passed, the same writer says:—

"We most cordially participate in the sentiments and indignant feelings expressed by the meeting. It is almost incredible, that in this intelligent community, people can be found so deluded, or so shameless, as boldly to avow and practice the doctrines attributed to this sect; and we should be much more amazed, if they were for a moment tolerated or suffered to exist. *We are only surprised, that the citizens of Putney have exercised so much forbearance and moderation, and have not sooner extirpated so disgraceful an outrage upon society and Moral and Statute Law.*"

In fine, it has been matter of much surprise to people abroad, that the citizens of Putney have been so tolerant. Often have individuals in different places made remarks to this effect:—"Had the Perfectionists been located in our village or vicinity, they would not have been tolerated for any length of time. A community professing and practicing such doctrines as the one at Putney, if it could not be reached any other way, would come under the jurisdiction of *mob law*.

But an individual is occasionally to be found whose sympathies are wonderfully moved toward the Noyesites; the reason for this we are utterly at a loss to conceive, unless it be found in the fact that such persons find in the Perfectionists, congenial or kindred spirits. The plea of repentance was gratuitously set up for some of the Noyesites, evidently for the purpose

of palliating their criminalities. It was thought at Putney—whether by more than one person we are not prepared to say—that a promise of amendment by a few of the remaining Perfectionists was sufficient; which promise, as we have seen, was utterly worthless. That the Noyesites have reformed or ever intend as a body to reform, we have not a particle of proof to show. The course which Mr. N. and his followers are pursuing is a living commentary upon the utter futility of all promises of amendment coming from that quarter. But even admitting such promises to be reliable, would they satisfy the demands of justice against offenders? Not in the least. Such a principle applied to pecuniary matters would liquidate every debt which a person might have contracted. Just let him promise not to augment his liabilities, and he might demand exemption from payment. On the same principle the most notorious culprit might demand acquittal at the hand of the minister of justice.

Some persons have extremely lax views of repentance. Repentance has mostly to do with the past and present, although its genuineness is evinced by an exemplary future walk. Conviction of wrong done is indispensable to true repentance. Now the Noyesites have no such convictions, for they will acknowledge no sin; it is a leading doctrine with them that they *cannot* sin, do what they may. Here then is an insuperable barrier to repentance.

Again, sorrow for sin is necessary to true repentance; but the Noyesites have no compunctions of

conscience, whatever—do what they may, they are ready to wipe their mouths and say — "*We have done no evil.*" Moreover, the legitimate fruits of genuine repentance appear not only in reformation of conduct, but in reparation for injuries already inflicted, so far as circumstances will admit. At Putney, crimes were not only committed against the "peace and dignity of the State," but individuals were seriously injured; and the Noyesites there have manifested no disposition to make voluntary restitution. They have done no more than they were compelled to do by law.

But gentlemen, in trying to make it appear that the Noyesites have repented, have undertaken to do a work of supererogation; but perhaps they are not aware that they are rendering a gratuitous and thankless service. The Noyesites cannot consistently ask for, or accept of, any such work; for repentance has no place among them. It implies the existence of sin, and this they will never admit. The security of the saints, i. e. Noyesites, is represented as the key-stone in the arch of Noyesism. Should they acknowledge that they *have sinned*, or even admit it *possible* for them *to sin*, they would thereby knock the key-stone out of their own arch, and the whole superstructure would tumble down. They profess to be "standing on the plain eternity, beyond the judgment," and we might as soon expect to find repentance among the sinless intelligences of heaven, as to obtain an admission of its existence among the Noyesites.

CHAPTER VIII.

Reproaches cast upon the citizens of Putney—C of persecution raised by the Noyesites.

The inhabitants of Putney have, for several yea past, suffered more or less in the estimation of peo abroad, according to the amount of information whi the public have possessed in relation to the charact of the Perfectionist Community located there. Th under existing circumstances, could not well be avoide Although the citizens of Putney had, for some leng of time, had reason to *suspect* there was "somethi rotten in Denmark;" yet facts did not come to th knowledge sufficient to warrant a prosecution un the autumn of 1847. In the mean time, howeve the Perfectionists, through the medium of a periodi published at Putney, and the efforts of a few pub teachers, had been scattering their licentious doctrin broadcast over the country. People abroad h become familiar, at least to some extent, with th doctrines; and guided by the sentiment that *men a not better than their principles*, they arrived at t legitimate conclusion that they were a licentious peop Moreover, facts confirming this conclusion had a come to light. The practical results of their pernicio principles, had appeared among some societies of P fectionists elsewhere. Hence, people abroad suppos they were not mistaken as to the true character of t society at Putney. This was the *model*, and oth

societies at a distance receiving their impress from this, were regarded as so many mirrors reflecting its true features. And the people of Putney, for several years, suffered the reproach of *permitting* them to exist in their midst. But in this they acted wisely. Had they on mere suspicion, however strong and well founded, resorted to violent measures, or commenced a legal process without sufficient evidence to sustain it, the cry of persecution, *long and loud*, would have gone up—the sympathies of some would have been enlisted in their behalf—a prejudice would have been created against the citizens of Putney, and the evil which they wished to eradicate, would have taken deeper root, and they would have been under the painful necessity of enduring it for a much longer time. But at length sufficient facts were elicited, and a wholesome corrective was applied.

But, alas! strange as it may seem, we are evidently doomed to hear the cry of persecution. This is a weapon which impostors ever have at hand, but one that culprits seldom have the confidence to use. But it evidently appears that in the present instance it is to be brought into requisition. Mr. Noyes, we understand, when arrested, remarked to his followers, that the more they were *persecuted* the nearer they came to the Primitive Church!

And from present indications it would not be at all surprising if Mr. N., in a work which he has announced as forth-coming, should give us a dolcrous account of his persecutions at Putney. *But the citi-*

zens of Putney have asked for no more than even-handed justice; and should that be administered, and any considerable portion of them remain dissatisfied, and proceed to unjustifiable acts, there would *then* be sufficient time to talk about persecution. The subtle incendiary, the daring highway robber, and the cold-blooded midnight assassin, might with as much propriety raise the cry of persecution when pursued by the officer of justice, as the Noyesites, or any of their minions, can lift their voices and raise such a cry *before* justice is administered.

Persecution implies the infliction of *unjust* punishment for crimes committed, or the doing of injuries for adherence to any particular *religious* creed, or mode of Divine worship.

Has Mr. Noyes or any of his followers been *injured*, for *adhering* to their *peculiar irreligious notions*, simply considered? *Not in the least.* Has any *unjust* punishment been inflicted for the heinous crimes which they have committed? *Not at all.* The sequel will clearly show that not even a moiety of justice has yet been administered. Irreparable injuries have been done to some of the citizens of Putney—injuries for which dollars and cents would be a poor remuneration. Thus it appears that the cry of persecution comes with an extremely ill grace from the Noyesites, especially so far as the action of the citizens of Putney is concerned.

Inasmuch as the citizens of Putney have been charged with adopting unjustifiable measures in rela-

ion to the Perfectionists—and the charge may be reiterated from a certain quarter—we have deemed it proper to say thus much in vindication of their course, and for the purpose of laying the whole matter before the reader.

Perhaps before dismissing this subject it may be proper to say, that Mr. Noyes had a standing and influence at Putney, which he could not have acquired elsewhere. The family to which he belonged were formerly very respectable and highly respected. Possessing, as they did, talent, education, wealth, and consequently considerable influence, there was a combination of favorable circumstances calculated to give them a somewhat elevated position. Several members of the family to which Mr. N. belonged, having embraced his views at an early period, added something to his influence in Putney. Although many of the citizens of Putney regarded the move as wholly chimerical, and did not even read the publications of Mr. N., yet there were some inclined to favor his notions. There were also others—and among them some of the sober and staid citizens—who, notwithstanding his published sentiments, were slow to believe that he would plunge into iniquity—but they were at length compelled to believe that he had; showing that what he taught in theory he intended to carry out in practice.

Noyesism, it has been seen, unlike many of the isms of the age, had a respectable origin—having been started by men of considerable talent and intelligence.

This circumstance probably gave it character and influence; but the delusion is none the less deep and dangerous, and its enormities none the less alarming, but even the more so—for the greater the amount of perverted talent, the more disastrous the results.

CHAPTER IX.

Noyesism at Putney.

ism as a system—if a heterogeneous mass of est errors and most palpable absurdities can be system—is peculiar in its character, and as from pure Christianity as the darkness of is from the light of noon-day. Although it o be a perfect embodiment of the Christian nd the very beau ideal of moral beauty, yet it seen on examination that it has no affinity r with the Gospel of Christ. That it is diverse doctrines taught by Evangelical denominations it not only from its general features, but is edged and asserted in unequivocal language ounder of the system. Mr. N. says:—"*New Perfectionism is a new religion . . . has affinity sect this side the primitive church. . . . As it is distinct from all the popular theologies.*" onist, Vol. iv. No. 4.

N. terms it a new religion to distinguish it from ılar theologies now extant; but in calling it a igion he has unwittingly spoken an important Noyseism is verily a *new religion*—ANOTHER ; and St. Paul says: "But though we or an om heaven, preach any other gospel unto you it which we have preached unto you, let him rsed!" Gal. i. 8.

where shall we find the *Simon Pures* of this tem? Has there ever been a full development

—a practical demonstration of this *new ism?* In what follows we shall find an answer to these questions.

Mr. Noyes visited Belchertown, Mass., in Feb. 1842, and in reference to a meeting held there, he says:—"I made one remark at B., in reply to rumors which had begun to circulate there, about the licentiousness of Perfectionists in Southampton, Brimfield, and other places, which I will repeat here; viz.,

"*New Haven Perfectionism is a doctrinal system, standing by itself, distinct from Wesleyan, New York, and Oberlin Perfectionism, as it is from non-resistance, 'comeoutism,' &c. As such it is to be judged by its own proper fruits, not by those of its supposed kindred. And its own proper fruits are to be looked for in those fields where it has had an opportunity to take root and grow to maturity by itself, not in fields where it has been sown incidentally among other seeds, and has been corrupted and choked. The only place that I know of where it has had an extended and fair opportunity to manifest its own proper nature and tendency, is Putney, Vt.: and I am willing it should be judged by the moral fruits which it has produced in that place. Perfectionism in other places, so far as I know, (individual instances excepted,) has been mixed up with New York fanaticism, Boyleism, Gatesism, non-resistance, &c., &c., and must stand or fall by itself. New Haven Perfectionism is not responsible. In Putney, during an experiment of seven years in the faith of perfect holiness, there has been no tendency towards licentiousness among believers; and excepting a temporary leaning toward Shakerism, there has been no* PRACTICAL *departure from ordinary sexual morality.*"

The italicising in the above language of Mr. Noyes, is his own. We have given his statement entire; and it is a happy circumstance that he has taken a bold stand, and so distinctly defined his position. The

mind is thus fortunately directed by Mr. N. lf, to a point where Perfectionism exists *pure and oyed—unmixed and uncorrupted.* Here it appears native dress, and exhibits its true character.

r the purpose of evading the charge of licentious- which had been brought against Perfectionism, N. asserts that the distinctive doctrines of his m, with a few individual exceptions, have been d with the doctrines of Boyle, Gates, and others, h he disavows, and for which he says New en Perfectionism is not responsible. Hence, tever improprieties may have appeared among ties of Perfectionists elsewhere, he would attribute ther doctrines which had been incorporated with own; and he seems to be quite unwilling to owledge such improprieties as the legitimate fruits genuine Perfectionism. But in the society at ney we have a genuine embodiment of the princi- of Perfectionism. This society from its very ncy has been under the immediate watch-care and trol of Mr. N., the father and founder of the sect. N. Speaks in behalf of the whole society respect- their conduct; and we should infer that he has n perfectly familiar with all their movements, and controlled the whole internal regulations,—which undoubtedly been the case.

n Putney, then, and only there, according to Mr. s own statement, Perfectionism "*has had an ended and fair opportunity to manifest its own per nature and tendency.*" Here it stands alone,

and in this fair field, where it has not been "*corrupted and choked*," we are to look for its legitimate fruits. Here it has taken deep root, and been tenderly nurtured under the fostering care of its own parent, and has "grown to maturity"—has exhibited its legitimate fruits—and we will add, has recently gone to seed!

The reader cannot be in doubt. The foregoing pages have thrown a flood of light upon this matter. The moral fruits which Perfectionism has produced in Putney, have been exhibited in a manner which cannot be mistaken. The true features of Noyesism are portrayed, and it is held up to public view in its native aspect. And a more disgusting picture cannot well be imagined.

The society in Putney, having been a perfect pattern, other societies formed elsewhere, so far as they have been moulded after the true model, have borne its impress, and exhibited its distinctive features.

Moreover, should Noyesism for a season survive the shock which it has lately received, and like a wounded reptile "drag its slow length along," and linger out a miserable existence, still its nature and tendency would be the same. What it has been, it will, in all probability, continue to be, except it be to "increase unto more ungodliness;" for in Putney we have not had a false and corrupted form of Perfectionism, but the true one—not a counterfeit coin, but the genuine mintage. There it has taken its natural course—worked out, so far as its influence has extended, its legitimate results—and exhibited its own proper fruits.

r. N. having affirmed that he is willing it should judged by the moral fruits which it has produced in ıtney, it seems to be very necessary, in order that correct judgment may be formed in relation to it, at its moral results there should be faithfully and lly exhibited. It is hoped this volume will accomsh that work.

In Feb. 1842, as seen by the extracts already given, r. Noyes holds the following language:—"*In Put-y, during an experiment of seven years in the faith perfect holiness, there has been no tendency toward entiousness among believers; and excepting a tempo-ry leaning toward Shakerism, there has been no actical departure from ordinary sexual morality.*"

In a letter bearing date, Putney, July 2, 1839, ldressed to a Mr. Hollister, Mr. Noyes alludes to the temporary leaning toward Shakerism" above mened, in the following terms:—"In 1838, after an sence of more than a year, from the Lord's flock in is place, I returned, and found a considerable number them strongly disposed to adopt the legality of Shakism on the subject of sexual intercourse. I testified ainly against it, and the brethren and sisters above entioned have since unanimously renounced their gality."

The reader will readily perceive from the above nguage, that the members of the society in Putney ve been so completely under the influence of Mr. oyes, that they could be swayed by him at will, th the ease of the sapling by the hand of the sturdy

woodman. Mr. N. was fearful that his followers getting too much under the influence of legality— getting to be too strict, and he sets himself rescuing them from under the rules of law, and bri them into a state of *liberty*.

If the statements of Mr. N. are entitled to c we must believe that the Putney Perfectionists regarded the common rules of morality up to 1842. But as we pursue the subject we shall other statements which conflict with these, and reader will be left to form his own conclusions afte whole subject is fairly laid before him.

CHAPTER X.

Principles taught by Noyes.

In addition to the facts already presented, so strikingly illustrative of the character of Noyesism, we shall now proceed to notice some of the principles taught by Mr. N., and considered as essential parts of the system. It will be seen on examination that the principles and practices of Noyes and his followers go hand in hand, and are in perfect keeping the one with the other.

But we would frankly acknowledge that we continue the investigation of the subject with extreme reluctance; and no consideration whatever, but a settled conviction of the necessity of so doing, in order to apprize the public, and especially the young, of the danger to which they are exposed, would induce us to proceed in the work. Much perplexity arises from the fact that Mr. Noyes, in speaking of some points, has descended so low, and unblushingly published sentiments so sensual and debasing in their character and tendency, and in some instances used language so very obscene and vulgar, that it is extremely difficult and almost impossible to present the subject in a just light, without transgressing the common rules of propriety. But we will endeavor to avoid corrupting the mind of the reader while we seek to remedy the existing evil.

The utter impiety and solemn mockery to which Mr. Noyes descends in trying to couple his gross licen-

tiousness with the sublime mysteries of Christian
can but shock the sensibilities of every virtuous m
and is an utter outrage upon the moral sense o
Christian community! *Never* was the grace of
more completely turned into lasciviousness!—*N*
was the demon of darkness more effectually tr
formed into an angel of light, than in the inst
before us! The characters spoken of in scripture a
"Having eyes full of adultery, and that cannot c
from sin," come up before us in all their native
ruption under the cover of Noyesism!

In investigating the subject, we shall quote so
what largely from the writings of Mr. Noyes, the
presenting his principles to public view in their na
dress. We shall however withhold some portion
his language which he has unblushingly blaz
abroad through the medium of his official or
Though it may have been read with pleasure by
Noyesites, who have cast out all the bond-wom
children not excepting "*decency*"—yet it is utt
unfit for the public eye. In the letter addresse
Mr. Hollister, and which has already been allude
Mr. N. writes as follows:—

"About three months from the time when I rece
Christ as a whole Savior, my mind was led into
and deep meditation on the subject which princi
interests Shakers—the relation of the sexes. I
came to the conclusions in which I have since *stood*,
that the outward act of sexual connection is as inno
and comely as any other act, or rather, if there is
difference in the character of outward acts,

ıost noble and comely of all. This sentiment, with any covering but that of the Spirit, is ısness. The same is true of *every* principle ıan action. 'Whatsoever is not of faith is ıd to him that believeth, '*all* things are law- God tells me that He does not care so much do, as *how* I do it, and by this word I walk in gs. I never inquire whether it is *right* to do *wrong* to do that, but whether God *leads* me to : not. I look not at the *thing* to be done, but *influence* by which it is done. These principles r to the use of women, ardent spirits, money, weapons, &c. So I have testified for the past ars ; and every day sinks me deeper and deeper certainty that these are the principles of God, ; heavenly hosts."

above are the settled principles of Mr. Noyes, ey throw a flood of light upon the whole system he has laid down. And they have been the rule ch he has walked from 1834 up to the present

r, if sentiments of like character, or equally ous in their tendency, should come out from those ls of iniquity, city brothels, it would not be very ing; but coming as they do from a man claiming *Christian*, and setting himself up as the founder ect which is called *religious*, it surpasses any which has ever existed either in ancient or ı times. Verily this *is* a "master stroke of ; policy—a refinement of wickedness which apacy to the blush," and is the "very *incar-* of impurity." As a kind of screen for his

wickedness, Mr. N. impiously and hypocritically pretends to throw the "covering of the Spirit" over all his acts, of whatever character! To him *all* things are lawful! This is throwing off all legal restraint, and stepping out upon the platform of universal freedom. If this is not unrestricted *license*, then we know not what is. Under such principles a man might carry out whatever notions might chance to come into his head, and if his course was questioned at all, he might reply—"*I am led by the Spirit.*" This reply would answer all questions!

But to return—Let the reader bear in mind that the long and deep meditations of Mr. N. upon this subject commenced about three months after he came out a staunch Perfectionist, which was in Feb. 1834. Now he asserts that he had since "*stood*" in the conclusions to which he then came, which conclusions are contained in the extracts already given—that he had walked by the rule there laid down "*in all things*" —and says—"*These principles I apply to the use of women, ardent spirits, &c.*"—And that he had testified the same from 1834 up to 1839.

How do these statements agree with the assertion that there had been nothing immoral among the "believers" in Putney up to Feb. 1842? However it might have been with his followers, we venture to say that the reader will find it difficult to believe that Mr. N. had been guiltless all the while, his protestations of innocence to the contrary notwithstanding.

ut let us hear him again.—In the Spiritual Mor- of June 13, 1842, he writes as follows:—

In the winter of 1834, I abandoned the popular ious system in which I had been educated, and me a perfectionist. The change in my views at time, was not confined to the subject of holiness, extended to every department of theology and als. Finding gross error in the *foundation* of my ious faith, I suspected error in every part of the *erstructure*. I therefore gave it up altogether, commenced a new course of investigation, trusting elf more exclusively than I had before done, to the lance of the Bible and the Spirit of truth. The ect of *sexual morality* was early forced upon attention, by its close connection with those uliar views of the *law*, of the *leadings* of the it, and of the *resurrection*, which are among the ipal elements of my testimony in the Perfectionist in the Witness. Personal circumstances of an resting character, the startling and in some instan- the corrupt suggestions of men with whom I was connected, and a variety of scandalous reports cerning the licentious doctrines and practices of ain Perfectionists, conspired to urge me to a thor- h examination of the matter. On the one hand *practical* propensities, trained as they had been in school of New England sobriety, and confirmed by deep interest which I had taken in the Moral orm enterprise, strongly attached me to the ordi- y maxims of sexual virtue. On the other hand, ired nothing for reputation, for I had none to lose, was therefore free to adopt any *theory*, however retical' and offensive, which the gospel of the urrection might require. Under these circum-

stances, I meditated on the subject much of the time for two years. My mind was particularly exercised in relation to it during several long seasons of spiritual trial. In the winter of 1836-7. my views assumed a definite and satisfactory form."

What the "*definite and satisfactory form*" was, which the views of Mr. Noyes assumed in the winter of 1836-7, we gather from what is familiarly called and generally known as the "Battle Axe Letter." This letter bears date, Jan. 15, 1837, and on account of the peculiar doctrines which it contains has acquired considerable notoriety, and exhibits the views of Mr. N. in a—to him—"definite and satisfactory form."

CHAPTER XI.

The Battle Axe Letter and its History.

The famous Battle Axe Letter of which so much has been said, was written by Mr. Noyes, when at Ithaca, N. Y., and was addressed to Mr. David Harrison, of Meriden, Ct.—Mr. Harrison, in accordance with the liberty given by Mr. Noyes, lent the letter to an acquaintance, and after passing round among a few Perfectionists, it fell into the hands of Theophilus R. Gates, of Philadelphia, who published a part of it—in Aug. 1837—in a periodical which he was then issuing, called the Battle Axe. From the circumstance of its being published in that paper it took the name of the Battle Axe Letter. The following extract contains the substance of the letter, or that portion of it which relates to the subject under consideration:—

"I will write all that is in my heart on one delicate subject, and you may judge for yourself whether it is expedient to show this letter to others. When the will of God is done on earth, as it is in heaven, *there will be no marriage.* The marriage supper of the Lamb, is a feast at which *every dish is free to every guest.* Exclusiveness, jealousy, quarrelling, have no place there, for the same reason as that which forbids the guests at a thanksgiving dinner to claim each his separate dish, and quarrel with the rest for his rights. *In a holy community there is no more reason why sexual intercourse should be restrained by law, than why eating and drinking should be—and there is as little occasion for shame in the one case as in the other.*

God has placed a wall of partition between the male and female during the apostasy, for good reasons, which will be broken down in the resurrection, for equally good reasons. But woe to him who abolishes the law of the apostasy before he stands in the holiness of the resurrection. The guests of the marriage supper may have each his favorite dish, each a dish of his own procuring, and that without the jealousy of exclusiveness. *I call a certain woman my wife—she is yours, she is Christ's, and in him she is the bride of* ALL SAINTS. She is dear in the hand of a stranger, and according to my promise to her I rejoice. My claim upon her cuts directly across the marriage covenant of this world, and God knows the end."

It will be remembered that in 1834, after "long and deep meditations" about certain Shaker doctrines, Mr. N. came to some definite *conclusions*, in which he declares he had "*stood*" up to 1839, a period of five years. In connection with his *conclusions* he had also adopted certain *principles*, in which he had walked during the same period, and which he says he applied to the "use of women, ardent spirits, &c."—Now it is evident that the "*conclusions*" to which Mr. N. came after "long and deep meditations," and also the "*principles*" which he adopted as a rule of action "in all things," were in perfect keeping with the sentiments of the Battle Axe Letter; for he "*stood*" and "*walked*" in them, and "*applied*" them in all cases from 1834 up to 1839; although they did not assume the "definite and satisfactory form" of the Battle Axe Letter till 1837. The Battle Axe Letter was evidently intended as a kind of *feeler* among a

few *choice* spirits, for Harrison to whom it was written was a staunch Perfectionist. Noyes undoubtedly designed to broach the subject of the Battle Axe Letter to different individuals as circumstances might warrant, and thus secretly and silently diffuse among thorough-going Perfectionists the specious doctrines contained in that letter.

But through the agency of T. R. Gates it was published without the knowledge of Noyes, and he was evidently not a little chagrined and disconcerted at its sudden appearance; but it could not be recalled, and the only alternative was to make the best of it he could. Gates published the letter without giving the author's name, and there were many conjectures relative to the source whence it emanated. Some attributed the authorship of the letter to James Boyle, who was an early convert to Perfectionism, and for some time an associate of Noyes.—Others supposed Noyes to be its author, and a number of letters were soon written to ascertain whether it originated with him. He acknowledged that he was the author of the letter; and in the Witness published at Ithaca, N. Y., Sept. 23, 1837, he holds the following language relative to the matter:—

"Several persons have written to inquire whether I or Mr. Boyle was the author of the letter lately published in the Battle Axe. I answer, I am the author, *but not the publisher*, of the letter. As an anti-mason, I cannot object to its publication; and as an optimist I am bound to rejoice. Yet I must be permitted to say, that it contains doctrines and allusions

which I should never have *obtruded* upon the public not for fear of persecution or reproach, but lest my liberty should become a stumbling-block to others."

In the Spiritual Moralist published at Putney, Vt. June 13, 1842, Mr. N. again refers to the same point Speaking in reference to the publication of the Battle Axe Letter, he says :—

"He (Gates) published a part of it in a periodical he was then issuing, called the Battle Axe, without any suggestion of the circumstances under which it was written, or of the person to whom it was addressed leaving his readers to suppose that it was written to himself and designed for publication. I was then at Ithaca, just commencing the publication of the Witness I had scarcely seen the paper containing the letter before I received several letters of inquiry about it Some supposed Boyle to be the author of it; others attributed it to me. I immediately acknowledged myself the author of it in the Witness, avowed my continued conviction of the truth of its sentiments, and promised a full explanation.

"I confess I had previously shrunk from the responsibility of bringing forward into *public* discussion a matter so delicate and inflammatory; not because I was ashamed of the truth, or afraid of the wrath of man but because I dreaded the ruinous offences which it would occasion. Yet I had seen the ultimate necessity of the open warfare to which I was now summoned and was waiting on the providence of God for a leading movement. Gates's publication of my letter, fraudulent and foolish as it was on his part, was to me the voice of God calling me to my post. I had not been willing to begin the battle myself, but when it was begun, I was willing to stand in the front of it, for I knew 'the battle was the Lord's.'"

It may be proper here to introduce a brief account of the circumstances connected with the publication of the Battle Axe Letter, given by Mr. Harrison, to whom the letter was written. This account is found in an extract from a letter written by Harrison to Noyes, and is as follows:—

"I have never told you how the Battle Axe Letter escaped me. I kept it several months without showing it to any one; but the Lord gave me no liberty to suppress it. I first showed it to Lovett—he liked it and wished it to peruse—I consented, but requested him to return it. While it was with him, Elizabeth Hawley got hold of it, and insisted upon sending it to Gates, or '*she would leave the house in a thunder-storm that night for New Haven.*' So it went. I soon heard of it, and anticipated the result, and should have written immediately to Gates 'forbidding its publication, *but I could not get the Lord's consent. So you see, the Lord obtained the letter from me as it were by stealth.*"

This account *must* have been *very satisfactory* to Mr. Noyes. What a *wonderful* providence in the affair! But Mr. N. says:—"The letter was written not for the public, but for the perusal of a familiar friend, with due regard to the delicacy of its subject, and without any intention of obtruding it upon the notice, even of Perfectionists—much less of casting it before *dogs and swine.* * * * While I cast from me the fear and shame of guilt, I nevertheless acknowledge myself a follower of Paul in my views of expediency, (See I. Cor. ix. 19–22,) believing that there are things spoken of 'in the third heaven, which are

not lawful to be uttered,' and that there is wisdom which ought to be communicated only to 'the perfect.'"

The *allusions* of Mr. Noyes in the foregoing language cannot be mistaken. *Such* sentiments indicate a mind *grossly sensualized*, and irrecoverably lost to all chaste and delicate feelings!

But in the Witness of Sept. 23, 1837, Mr. N. speaks in reference to the publication of the Battle Axe Letter as follows:—

"As I am not responsible for the consequences of its *publication*, I might easily escape in a measure the fury of the storm which must follow it, but I choose to 'bide its brunt,' and therefore say, that *I know the doctrine of that letter 'is* GOD'S *truth, and that whosoever contends with it, 'rushes upon the thick bosses of* HIS *buckler.'*

"As to the expediency of its publication *at the present time*, I say nothing. God understands his own business, and I leave it with him and T. R. Gates to settle that matter. One thing I know, viz: that before the will of God is done on earth, as it is in heaven, that doctrine will be preached upon the house-tops."

In the Spiritual Moralist of June 13, 1842, Mr. N. again alludes to the sentiments of the Battle Axe Letter and its publication by Gates as follows:—

"From that time I have never faltered in my purpose of 'publishing on the house-tops,' the truths contained in that letter."

The foregoing extracts have been made from the writings of Mr. Noyes, for the purpose of presenting, in one connected chain, his remarks made at different

in reference to the circumstances connected with
ublication of the Battle Axe Letter.
e attentive reader will readily perceive, from the
uding language of the foregoing extracts, that,
ding to Mr. N.'s view, the time when the will of
would be done on earth—at least by a portion of
ıabitants—as it is done in heaven, could not be
far distant. He says that before the ushering in
ıt period, the doctrines of the Battle Axe Letter
l be preached upon the house-tops. These
ines had been partially preached from the time
e publication of that letter by Gates in 1837, up
42; and at that time Noyes and Cragin, by the
:ation of the Spiritual Moralist, addressed them-
; "to the task of making a full exposition" of
doctrines, and they were proclaimed abroad, and
hed not only upon the *house-tops*, but upon the
ps, and scattered through the medium of the
ual Moralist broad-cast over the country.
is true, Mr. N. does not undertake to fix the
e time when this great event should take place,
; the tender branch and unfolding leaves of the
e betoken approaching summer, so from the
manner in which the sentiments of the Battle
Letter had been sounded abroad, through the
; and breadth of the land, in 1842, we can but
ıat "coming events were casting their shadows
," and should naturally infer that the time was
ıg near!
ısequent events have shown this to have been the

case. The coming of the kingdom has been formally announced, and it seems that 1847 was the year in which, according to the views of Mr. N. and his followers, the long looked for event, which was the "*hope of their calling*," was ushered in! And a full disclosure of startling facts clearly shows that the doctrines of the Battle Axe Letter have been carried out in the Perfectionist Community at Putney, to an alarming extent. A multitude of facts have already been presented touching this matter.

It will be recollected that Noyes wrote the Battle Axe Letter to D. Harrison, and left it discretionary with him to retain it in his own possession or show it to others, as he might deem it expedient. Harrison, it seems, lent it to a friend, and after having been examined by several Perfectionists, it fell into the hands of T. R. Gates, who was not, as Noyes asserts, a Perfectionist; but who certainly held doctrines in perfect keeping with the sentiments of the Battle Axe Letter for he approved of, and published it. Gates, however published the letter upon his own responsibility, without the knowledge of Noyes, who evidently was taken by surprise at its unexpected appearance in print, and deeply mortified in view of its publication. But as an anti-mason, he says he could not object to its publication. Certainly he could not object with any show of consistency, in view of his avowed anti-masonic principles in opposition to all secret movements.

But he also says, that as an optimist he was bound to rejoice. Although to be consistent with his princi-

ples as an optimist, or one who believes that all things are ordered for the best, he acknowledges himself *bound* to rejoice, yet it does not very clearly appear that he *did* rejoice. His attempt to make this appear is extremely lame. Although he says that he had seen the "ultimate necessity of open warfare," and was "waiting on the providence of God for a leading movement;" and although he asserts that the publication of the Battle Axe Letter by Gates, was regarded by him as the "voice of God calling him to his post," yet the language of Mr. N. relative to the matter, implies a severe censure upon Gates for publishing the letter! Manifest insincerity is here clearly exhibited. If he had really rejoiced, his gratitude to Gates should have been proportionate to his joy in view of the publication of the letter; and he should have regarded him as an honored instrument in the Divine Hand, in carrying out a wise purpose, and accomplishing a desirable end.

Neither would he have denounced the publication of the letter by Gates as a "fraudulent and foolish" act, if he *believed* that it was in accordance with the dictates of Infinite Wisdom, and the arrangements of an unerring Providence.

Mr. N. says that he knew the doctrine of the Battle Axe Letter to be God's truth, and that the contest in which he was engaged was the Lord's battle; yet he doubted the expediency of the publication of the letter *at the time*, and uses language implying a severe censure upon Gates for doing it. His doctrine seems

to be that it was right for the battle to be fought wrong to commence it!—That it was right for thing to be done, yet wrong to do it!—That it both right and wrong at the same time!

Mr. N. says that he shrunk from the responsi of bringing the subject before the public, si because he dreaded the ruinous offences which it occasion; and that he *never* should have *obtrude* doctrines and allusions contained in the Battle Letter upon the public, lest his liberty should be a stumbling block to others. From all this it ap that he intended to keep his peculiar doctrines a found secret, or at least within certain prese limits, lest others not so wise and holy as he, s misapprehend and misapply them! But when lished he tries to be reconciled to it, although he it very difficult to bring himself up to the sti point, and humbly submit.

If the doctrine was God's truth, and the publi of it in accordance with His will, Mr. N. nee have entertained any fears about "ruinous offen Truth never suffers by exposure to the light, nor sh from the public gaze, and its influence is ever salu but error and iniquity ever shun the light, and for the darkest seclusions.

The publication of the Battle Axe Letter br down much odium upon the head of Mr. N., a was compelled immediately to suspend the publi of the Witness, which was resumed, howeve Putney in about one year, and that paper contin

ıe medium through which he disseminated his ious doctrines. Mr. N. has never renounced the ines of the Battle Axe Letter, but has repeatedly rmed his belief in them, and he still pertinaciously es to them.

CHAPTER XII.

Principles on which the doctrines of the Battle Axe Letter are based.

Mr. Noyes has laid down the principles on which the doctrines of the Battle Axe Letter are based, and given the mental process by which he arrived at the conclusions contained in that letter. He says that the change which took place in his views when he became a Perfectionist in 1834, extended to every department of theology and morals. Finding, as he supposed, gross error in the *foundation* of his previous faith, he *suspected* error in every part of the *superstructure*, and gave it up altogether. Thus it appears that on mere *suspicion*, Mr. N. gave up the whole noble superstructure of Gospel doctrines and Christian morals as held by different evangelical denominations. Whatever different views may have been entertained by evangelical Christians relative to doctrinal points, many of which are non-essential, there has hitherto been perfect unanimity respecting the morals of Christianity. And it is very surprising that an attempt should be made to bring about a change relative to this department of the Christian religion. The morals of the community are all-important—the peace, the prosperity, and the welfare of the whole body politic are deeply involved in this matter.

But let us look at the manner in which Mr. Noyes came to the conclusions contained in the Battle Axe

Letter, and the principles from which they were derived. Says Mr. N. :—

"The process by which I attained this result, was like that by which I had before found the truth in relation to holiness and the Second Coming of Christ. In the case of both of these subjects, after balancing a while in suspense between the apparent contradictions of Bible testimony, I found it necessary to fix my mind upon that part of the evidence which was *direct* and ~~*decisive, and*~~ believe it boldly, leaving that which was ~~*indirect*~~ and *doubtful* to after consideration, and assuredly expecting to find conclusions thus formed ultimately reconciled to all truth. In other words, my maxim was, *not to allow uncertain objections to hinder my belief in certain testimony.*

"Finding direct, indisputable evidence in favor of the doctrine of holiness, for instance in I. John, iii. 8, I made that an unchangeable land-mark of faith, and then waited patiently, with all confidence, for the removal of objections. So on the subject of the Second Coming, I found rest, only by stubbornly believing such certain statements as Matt. xxiv. 34, in spite of all uncertain evidence to the contrary. Guided by the same principle in my inquiry concerning the sexual relation, I at length formed two fixed points of belief, viz.,

1. "*That God made mankind at the beginning male and female, and has given no intimation that this original constitution will ever be altered, but on the contrary has declared by the mouth of Paul, that 'the man is not without the woman, neither is the woman without the man in* THE LORD.'

2. "*That in the resurrection, i. e. in the ultimate perfect condition of the human race, there will be 'neither marrying nor giving in marriage.'*

"It hardly need be said, that the conclusions which necessarily follow from these premises, are exceedingly alarming and offensive to those who sympathize with the fashions and feelings of the world. It will be the first object of this paper (the Spiritual Moralist) to exhibit those conclusions, and guard them from perversion. It is sufficient for the object of my present statement to say, that I mentioned them without disguise, in a private letter (dated Jan. 15, 1837) to David Harrison, of Meriden, Conn."

Thus we learn that the views of Mr. Noyes which assumed a "definite and satisfactory form" in the winter of 1836–7, and were embodied in the Battle Axe Letter, were legitimate conclusions necessarily following from the "two fixed points of belief" which we have already given; and which in the estimation of Mr. N. constitute the central point of truth relative to this whole subject, and are the "direct and decisive" evidence to which all other testimony must yield.

We do not object to the abstract principle which Mr. N. has laid down, viz., that we should believe "direct and decisive" evidence relative to any doctrinal point, but we object to the application in the case under consideration. The question arises, *Is* the testimony adduced touching this point "direct and decisive?" This Mr. N. asserts, but it will be found on examination, that the testimony on which he relies to sustain the "two fixed points of belief," instead of being "*direct* and *decisive*," is "*indirect* and *doubtful*." And if it appears that the foundation is false, the whole superstructure of the Battle Axe Letter and all

fall to the ground unless it can stand without any ndation. As the Battle Axe Letter, with all its comitant sentiments, sprung from these "two fixed nts of belief," they should be carefully examined.

The *first* principle which Mr. N. has laid down is, *That God made mankind at the beginning male and nale, and has given no intimation that this original nstitution will ever be altered.*"

We reply, the Scriptures *do give intimations*, and o *positive proofs*, that the original physical constiion of man will be changed. It is asserted by St. ul that the resurrection body will be "*spiritual*" d "*incorruptible.*" It will be entirely different m the natural body. The resurrection body will built up on entirely new and wholly indestructible inciples. It will be free from all infirmities and perfections, and will not be dependent upon natural oductions for its support; it will be exempt from *sease, decay* and *dissolution.* In the Apostle's scription of the resurrection body we certainly scover *very strong intimations* that man's original nstitution *will be altered.*

But the Apostle holds the following definite and nphatic language touching this point:—

"Meats for the belly, and the belly for meats; it God shall destroy both it and them." I Cor. 6 : 13.

We infer from this language, that the Creator has ven man an animal *appetite*, or a desire for food, and at He has provided various *aliments* to meet the mands of his nature. This is clearly demonstrated.

The *appetite* is adapted to the *aliments*, and the *aliments* to the *appetite*; *but God shall destroy both it and them.* These are not eternal; all the *lower appetites* and *sensations* will be destroyed by death, and have no existence in the resurrection body.

The only passage adduced by Mr. N. in support of the position which he has assumed, is one of doubtful import, found in the writings of St. Paul:—"The man is not without the woman, neither is the woman without the man in the Lord." I Cor. 11: 11.—Before uttering this language, St. Paul had argued the supremacy of the man over the woman in the established order of things; and lest this doctrine should be construed into a disparagement of the female sex, he intimates that there is a mutual dependence between them.

In the Lord, Theodoret renders *in the world.* Perhaps the meaning of the Apostle is, that the human race is continued by an especial providence of God. Thus the testimony of Mr. N. appears to be "*indirect* and *doubtful*," and is entirely swept away by the "*direct* and *decisive*" evidence which we have already adduced. The *second* position or "fixed point of belief" on which Mr. N. rests the superstructure of the Battle Axe Letter is, "*That in the resurrection, i. e. in the ultimate perfect condition of the human race, there will be 'neither marrying nor giving in marriage.'*"

The *resurrection, or ultimate perfect condition of the human race*, of which Mr. N. speaks, is not the *resurrection of that body which dies*, for he utterly

discards this doctrine. The resurrection state, or "perfect condition of the human race," according to the view of Mr. N., is to be attained, *in this world*—is to be wrought out by spiritual influences—and every "increment of faith" in the "body of believers," in the view of Noyes, is tending directly to this result—the exemption of the body from death! This state has long been the "hope of their calling," and it appears that at last they think that they have attained it. One of the master-spirits in the Putney Community, who is perfectly familiar with every point of doctrine among them, has asserted that they have attained the resurrection of the body. They have not made bold to publish this to the world, but have expressed it in a somewhat private manner. Their policy seems to be to keep such doctrines for a time, within the "charmed circle," lest they should be too fully committed, and get into difficulty by letting their "advanced position" be publicly known. The doctrine of "Bible secretiveness" is very convenient for Perfectionists, and quite applicable in this case.

But the passage on which Mr. N. relies mainly for support concerning his second position is this:—"*In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*" Matt. 22: 30.

As Mr. N. evidently considers this passage his strong hold, and has drawn from it a stereotyped argument, let us endeavor to ascertain its true import. It will be seen, by considering the circumstances under

which it was uttered, and the evident design wh the Savior had in view, that it perfectly harmoni with the commonly received opinion of a literal res rection of the body, and yields no support whatever Mr. N.'s new notion.

Our Savior was combatting a formidable object of the Sadducees to the resurrection of the bo That objection rested on two grounds.

1. They denied that there was any future st whatever. "For the Sadducees say that there is resurrection, neither angel, nor Spirit: but the Ph sees confess both." Acts, 23: 8. Denying that r have any *souls* after death, of course they would d the resurrection of the body.

2. They supposed the doctrine was *irrational*, absurd in itself, as is manifest from the case of woman who had seven husbands, which they addu and from which they reasoned. Our Savior first cl away the difficulties which they had thrown around subject, and then attacks their main position, wl was a denial of the immortality of the soul. If foundation of their theory could be removed, the su structure would fall.

But their doctrine must be overthrown by *Scriptures*. And they had rejected all the Scriptu but the five books of Moses. Our Savior proce therefore, to prove the immortality of the soul f the Pentateuch itself; and quotes Exodus 3. 6,— am the God of Abraham, and the God of Isaac, the God of Jacob." And his comment upon

ıssage, is, that "God is not the God of the *dead*, ıt of the *living*." Thus showing that Abraham, aac and Jacob were living when this declaration as made to Moses, although their *bodies* were dead, ıd had been for centuries. Their souls, therefore, ved after their bodies were dead. Thus the Saddu-ees were confounded out of their own acknowledged criptures, and the foundation of their objection to the esurrection of the body removed. Never was an rgument more logically constructed or strictly con-ormed to the established rules of argumentation than his, and it completely silenced the Sadducees.

Thus it appears that the passage under consideration, efers to a resurrection state entirely diverse from he one which Mr. N. has pictured in his imagination. For a better understanding of the views of Mr. N. elative to the subject under consideration, we will ive some remarks of his made by way of comment pon the passage just quoted. Speaking of that ortion of the Battle Axe Letter which treats of arriage, Mr. N. says it "teaches neither 'a commu-ity of wives' nor 'plurality of wives,' but a *nullity* of ives. Its doctrine is, 'When the will of God is done n earth, as it is in heaven, *there will be no marriage;*' hich is a 'simple and necessary deduction from the aying of Christ, 'In the resurrection they *neither marry or are given in marriage*, but are as the angels of od.' How are the angels? Answer. 'Suffer little hildren to come unto me, for of *such* is the kingdom f God.' How are little children? Answer. They

'neither marry nor are given in marriage;' they a
'naked and are not ashamed,' as Adam and Eve we
before they sinned, and as all God's creatures are
heaven and under heaven, except man. Moreover l
it be marked that the Battle Axe Letter teaches n
even a nullity of wives, as a matter of *present* practic
Its language is, '*When* the will of God is done
earth, as it is in heaven, *there will be no marriage.*'

The above language was published in Jan. 183
Mr. N. evidently feared that his doctrine would appe
too revolting without some guarding and garnishing
hence he denies that it was then to be a "*matter*
present practice," but was applicable to a prospecti
period—a state of things yet in anticipation.

But let us here draw, with all possible accurac
an outline of the state anticipated. And in doing t
we shall quote Mr. N.'s own language. He defi
his position relative to this matter with all necessa
precision. In 1838 he says:—

1. "*I believe, that marriage does not exist in heaven.*

2. "*I believe, that the will of God will be done on earth, a*
is done in heaven: consequently that a time will come
marriage will not exist on earth.

3. "*I believe, that for the present transition period*
instruction for believers is contained in the [illegible]
especially 29–31 *verses.*

4. "*I believe, that in the heav*
our calling—the Holy Spir
arbitrary ceremonies, in
all other matters.

5. "*I do* NOT *be*
are now on earth."

tating that none had attained to that state then
rth, Mr. N. flatly contradicts what he had
usly said of himself. He says that in 1834 he
ıten of the tree of life, and partaken with Christ
marriage supper; and certainly we are at a loss
ceive what higher attainments can be made in
ife. But let us hear him further in relation to
ate of things anticipated for the body of believers.

will state briefly my reasons for believing that
arriage supper of the Lamb, is a 'feast at which
dish is free to every guest.

"I believe that distinction of sexes exists in
n. . . . I have never found the slightest valid
a for the common *nebulous* impression that
n is inhabited by a company of non-descript
s. I believe that the paradise of *redemption*, in
ementary constitution, in all respects, except those
ı involve evil, resembles the paradise of *creation*.

"Applying to the views which I have just stated
al familiar passages of scripture, I cannot avoid
sults described in the Battle Axe Letter. The
ges are these—Luke xx. 25: 'They which shall
unted worthy to obtain that world, *neither marry*
re given in mar—' Luke xviii. 17: Suffer
children to co— ne and forbid them not,
of such is [illegible] *heaven*.' 'If the
[illegible] and yet there
e like little
per be, but
ery guest?'
t, (however
lesty which
w by *expe-*

'neither marry nor are given in marriage;' they are 'naked and are not ashamed,' as Adam and Eve were before they sinned, and as all God's creatures are in heaven and under heaven, except man. Moreover let it be marked that the Battle Axe Letter teaches not even a nullity of wives, as a matter of *present* practice. Its language is, '*When* the will of God is done on earth, as it is in heaven, *there will be no marriage.*'"

The above language was published in Jan. 1839. Mr. N. evidently feared that his doctrine would appear too revolting without some guarding and garnishing—hence he denies that it was then to be a "*matter of present practice,*" but was applicable to a prospective period—a state of things yet in anticipation.

But let us here draw, with all possible accuracy, an outline of the state anticipated. And in doing this we shall quote Mr. N.'s own language. He defines his position relative to this matter with all necessary precision. In 1838 he says:—

1. "*I believe, that marriage does not exist in heaven.*

2. "*I believe, that the will of God will be done on earth, as it is done in heaven: consequently that a time will come when marriage will not exist on earth.*

3. "*I believe, that for the present transition period, proper instruction for believers is contained in the 7th Chap. I. Cor. especially 29–31 verses.*

4. "*I believe, that in the heavenly state—which is the hope of our calling—the Holy Spirit takes the place of written laws, and arbitrary ceremonies, in regard to the intercourse of the sexes, and all other matters.*

5. "*I do* NOT *believe, that any have attained to that state that are now on earth.*"—Witness, Vol. I, No. 4.

In stating that none had attained to that state then on earth, Mr. N. flatly contradicts what he had previously said of himself. He says that in 1834 he had eaten of the tree of life, and partaken with Christ of the marriage supper; and certainly we are at a loss to conceive what higher attainments can be made in this life. But let us hear him further in relation to the state of things anticipated for the body of believers.

"I will state briefly my reasons for believing that the marriage supper of the Lamb, is a 'feast at which every dish is free to every guest.

1. "I believe that distinction of sexes exists in heaven. . . . I have never found the slightest valid reason for the common *nebulous* impression that heaven is inhabited by a company of non-descript ghosts. I believe that the paradise of *redemption*, in its elementary constitution, in all respects, except those which involve evil, resembles the paradise of *creation*.

2. "Applying to the views which I have just stated several familiar passages of scripture, I cannot avoid the results described in the Battle Axe Letter. The passages are these—Luke xx. 25: 'They which shall be counted worthy to obtain that world, *neither marry nor are given in marriage*.' Luke xviii. 17: Suffer little children to come unto me and forbid them not, for *of such is the kingdom of heaven*.' If the distinction of sexes exists in heaven, and yet there is no marriage, but the inhabitants are like little children, what else can the marriage supper be, but 'a feast at which every dish is free to every guest?' I am not frightened by this inevitable result, (however revolting it may seem to that kind of modesty which was the first fruit of sin,) because I know by *expe-*

rience, as well as by the testimony of God, that the Holy Spirit, which *gives and executes* the laws of heaven, is a surer safeguard of modesty, chastity, and whatsoever is pure, and lovely and of good report, than laws, and ceremonies, and public opinion.

"Having explained to you then, 1st, my views of *present* duties of Christians—2d, my views of a *future* heavenly state—it only remains to inquire 3d, Whether the heavenly state is to be expected in this world? I answer, I fully believe that *the will of God will be done on earth as it is done in heaven*, because it is predicted in Scripture." Witness, Vol. I. No. 10.

Again says Mr. N.: "As Paul says of the second coming, 'We which are alive and remain, shall be changed, and *caught up*'—it may now be said of the third coming, We which are alive and remain, shall be changed and *take everlasting possession of this world.*" Witness, Vol. I. No. 5.

It appears from the foregoing extracts that Mr. N. in 1838 was anticipating a glorious state—an eventful era not far distant, when the will of God would be done on earth—at least by a portion of its inhabitants—as it is done in heaven. This "heavenly state" was the hope of their—the Perfectionists—calling.—This paradise of *redemption*, which Mr. N. had pictured in his imagination, would be in its elementary constitution, in all respects, like the paradise of *creation*, except that sin could never enter there! And when this auspicious period should be ushered in, the saints—that is all genuine Perfectionists—would *take everlasting possession of the earth!* Would all set down together at the marriage supper of the Lamb.

But has the long-looked-for period arrived? Has the millennial day been ushered in?

On the evening of the first day of June, 1847, it was declared by a *unanimous voice that the kingdom of God had come to the town of Putney, and the Perfectionist Community established there!*

This was the "consummation" so *long and devoutly* desired, and appears to have been the signal for the carrying out of the doctrines of the Battle Axe Letter through the ranks of the Perfectionists. The whole matter then may be summed up in few words, and in plain English stands thus:—*The time had arrived for the Perfectionists to "take everlasting possession of this world"—The will of God was being done among them as it is done in heaven—They had entered the "heavenly state," which had long been the "hope of their calling"—Had taken possession of the "paradise of redemption"—And were banqueting at the feast—the marriage supper of the Lamb—where "every dish is free for every guest!"* WHAT IMPIOUS MOCKERY!! WHAT DARING IMPIETY!!!

Their ideas of heaven appear to be confined to a little clan of Perfectionists who have "joined their households under one common roof," with John H. Noyes at their head—where there is a "*nullity of wives*"—and where the doctrines of the Battle Axe Letter are carried out! Such was the little company of Perfectionists at Putney until the strong arm of the law reached the leader and scattered the clan. And such is the Community of Perfectionists lately estab-

lished and now existing at ONEIDA RESERVE in Central New York, under the immediate eye and supervision of John H. Noyes.

More grovelling sentiments and debasing views of heaven, with all its angelic purity, its hallowed enjoyments and extatic delights, cannot well be entertained! If this is not the "master stroke of Satanic policy," then it has no existence. If this is not the very *incarnation* of impurity" and "wickedness that puts Papacy to the blush," then it cannot be found.

This is *a*—if not *the*—"man of sin, the mystery of iniquity." It is a covering for—

> "All wicked, all abominable things."
> ——————Model most complete
> Of perfect wickedness, where deeds are done,—
> Deeds! let them ne'er be named!—
> From first to last it was an evil place:
> And now such things were acted there, as made
> The devils blush; and from the neighborhood,
> Angels and holy men, trembling, retired:
> And what with dreadful aggravation crowned
> This dreary time, was sin against the light.
> These men knew God, and, knowing, disobeyed;
> And gloried to insult him to his face.
>
> Of every order, sin and wickedness,
> Deliberate, cool, malicious villany,
> This age, attained maturity, unknown
> Before; and seemed in travail to bring forth
> Some last, enormous, monstrous deed of guilt,
> Original, unprecedented guilt,
> That might obliterate the memory
> Of what had hitherto been done most vile."

The peculiar doctrine—the reader will understand the

llusion—of Noyes is represented by Perfectionists as he *stumbling-stone and rock of offence* which God has aid in Zion; and the "confession of this doctrine" is eclared to be the "*cross of Christ* in this dispensaon, the end of the world, and the judgment of selfishess." *Noyes's doctrine of "sexual morality" the* ross of Christ!! This caps the climax! This is he chief corner stone of that edifice—or "*monument f disgrace*"—which Mr. N. has built upon the princiles on which the doctrines of the Battle Axe Letter re based. He professes to have received this doctrine t an early date—"when he received the doctrine of oliness, or soon after at the time he received his ommission!" And his followers think that he "susains it by as mighty truth as he does the doctrine of oliness or the Second Coming"—and Perfectionists eclare that in their "*experience* they have had as nany signs of its truth as they have had of any other loctrine!"

Now Mr. N. professes to have received the doctrine of holiness in February, 1834, and soon after received his *commission*. Indeed! He is divinely commissioned, then! From Mr. N.'s account of some peculiar exercises which he experienced in May, 1834, we infer that he received his commission about that time. His doctrine of "sexual morality" he received at as early a period as this; thus it appears that it is no *new* thing with *him*, however it may have been with *some* of his followers.

It appears that Mr. N.,—at least so far as doctrine

is concerned—has fairly outstripped Mahomet himself, and thrown the great Arabian Impostor far back into the shade! Mahomet promised *his* faithful followers a paradise of sensual pleasures *after this life*, or in a future state of existence; but Mr. Noyes has fitted up such a place *in this world*, and offers to *his* followers *in this life* what Mahomet promised *after this life*. Thus it appears that *Noyesism is an improved and enlarged edition of Mahometanism!*

Noyes is holding out to his disciples the promise of exemption from death. And it appears that his heaven is to be composed of a little company of immortals—i. e. a Perfectionist Community—in which he pretends that the "*Holy Spirit takes the place of written laws and arbitrary ceremonies, in regard to the intercourse of the sexes and all other matters*"—or in other words, where the doctrines of the Battle Axe Letter are carried out. What blasphemous sentiments! Such a Community appears to be all the heaven the Noyesites know any thing about!

CHAPTER XIII.

Ultimate results of the sentiments of the Battle Axe Letter.

The reader has already been made acquainted with the sentiments of the Battle Axe Letter, and some of the disgusting fruits which a practical application of those sentiments has produced; but a further notice is necessary to a *full* understanding of the subject.

The Battle Axe Letter not only contemplates a complete annihilation of the conjugal relations, but it designs to sever the ties of consanguinity, and its ultimate object is to make a *clean sweep* of *all* the social relations! And when all the ties of kindred are cut asunder, there must be complete submission to the will and absolute control of Mr. Noyes! But let us look at a few more phases which the doctrines of the Battle Axe Letter have assumed.

Speaking in reference to the Shaker doctrine of entire continence, Mr. N. quotes Luke xx. 35—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage"—and adds the following comment:—

"In order to avail themselves of this text, Shakers are obliged to take for granted that where there is no marrying there is of course no connection of the sexes —the only alternative of matrimony. Now, I aver, that all animals except man 'neither marry nor are given in marriage,' and yet are not Shakers. If it is

objected that this is a degrading allusion, I aver again, that 'little children,' whom Christ expressly declares are patterns of the heavenly state, 'neither marry nor are given in marriage,' and yet are not Shakers. The truth is, marriage and the sexual connection are different things. The first is artificial, the second is natural. One is an ordinance of man, the other an ordinance of God. Christ simply declared, in Luke xx. 35, that the *ordinance of man* (which, alone, be it observed, creates the difficulty presented by the Sadducees) has no place in heaven. There, as among 'little children,' all belong to all. But marriage is nearer this state than Shakerism."—Witness, Vol. i. No. 10.

More unscriptural and debasing sentiments can scarcely be conceived, than those contained in the foregoing language. In view of the doctrines of Noyes and the facts which have been developed, who can refrain from exclaiming with Pollok—

"Poor, poor, poor man! fallen far below the brute!"

Such doctrines, carried out among mankind, as Noyes has here and elsewhere taught, would transform this beautiful earth into a complete Pandemonium—

"And make, on every side, so black a hell,
That spirits, used to night and misery,
Would far withdraw, and look another way."

The scheme which leads directly to the ruinous results which we are contemplating, was devised—

"In that dark den of shame,
Which who hath seen shall never wish to see
Again."

This diabolical scheme was an—

"Invention savoring much of hell! Indeed,
It was the master-stroke of wickedness,
Last effort of Abaddon's council dark."

But let us hear Mr. N. a little further—he says:—

"*Adultery, fornication* and *incest* are horrible imes, but they are crimes *created by law.* The *acts* nich those crimes designate, *are not bad in themselves*, it bad because the law forbids them. The law that rbids them is good, and worthy of all reverence, cause it is necessary, in the *present apostate condi-m of the human race.* Its value is proportionate to necessity, and offences against it are criminal in oportion to its value. *But observe, its necessity is used by the sinfulness of mankind. Incest*, for stance, is a crime of great magnitude, *not by nature*, . . . but *by a law* for which experience has found a eadful *necessity:* and that *necessity is created by man wickedness.*"—Spiritual Moralist, Vol. I. No. 2.

The doctrine of Mr. Noyes is, that the *necessity* of e law prohibiting the crimes specified—*adultery*, rnication and *incest—arises wholly from the "sin-lness of mankind."* Then it follows, of course, that a Noyesite Community professing to be *free from* in, the *necessity for a law prohibiting these crimes is tirely done away;* and although the "acts which ose crimes designate" exist, there would be no sin; r Mr. N. contends that they are "not bad in them-lves!!" Argument is unnecessary—comment is ncalled for. It may be said of the man who has pro-ulgated such doctrines under the guise of Christi-nity:—

"He was the devil's pioneer, who cut
The fences down of virtue, sapped her walls,
And opened a smooth and easy way to death."

And he who can carry out, and urge upon his

followers the practice of such doctrines, richly deserves the searching application of the keen and cutting language of the poet:—

"Most guilty, villanous, dishonest man!
Wolf in the clothing of the gentle lamb!
Dark traitor in Messiah's holy camp!
Leper in saintly garb!—assassin masked
In Virtue's robe! vile hypocrite accursed!
I strive in vain to set his evil forth.
The words that should sufficiently accurse,
And execrate such reprobates, had need
Come glowing from the lips of eldest hell."

It appears from the foregoing language of Mr. Noyes, that *adultery*, *fornication* and *incest* constitute the triple crown which has been placed upon the head of Noyesism!

But let us look at Mr. N.'s position in relation to marriage; in 1842 he defined it thus:—

"We believe that we sustain a similar relation to the institution of marriage, that the Old Testament saints did to the first, or Old Covenant. The Old Covenant was good and adapted to their condition, as a course of discipline preparatory to their entrance into a perfect and future state, of which they were constantly reminded. But did they on this account abandon the dispensation under which God had placed them? By no means: Faithfulness in the discharge of duties devolving upon them, as servants under the law, was the qualification which fitted them to enter into the dispensation where their education would be perfected; So with us in regard to the institution of marriage: notwithstanding we find many objections to it, and pronounce it imperfect and adapted only to a state of trial and discipline, yet we believe the new

order of things which we anticipate, will not take its place until we have attained the resurrection of the body; and then only by the manifest authority of God."—Spiritual Moralist, Vol. I. No. 2.

The "new order of things" which they were anticipating in 1842, contemplated the sundering of the ties of kindred, the crucifying of the natural affections, and the breaking up of all the social relations. The resurrection of the body was to introduce them into this "new order of things," in which marriage was to be done away. We are credibly informed that they believe they have attained that resurrection. And indeed this is fairly inferable from their published sentiments. Soon after the proclamation went forth early in the summer of 1837 that the kingdom of God had come, which it was declared included all the elements of the judgment and the resurrection, Mr. N. spoke as follows in behalf of the Putney Community:—

"*We have attained a position in which, before heaven and earth, we trample under foot the domestic and pecuniary fashions of the world. Separate household interests, and property exclusiveness have come to an end with us. Our association is established on principles opposed at every point to the institutions of the world.*"

Thus it appears that having entered into the "new order of things," they had thrown off all legal restraints; and subsequent developments clearly show that—

"They stole the livery of the court of heaven
To serve the devil in."

And—

"In holy phrase, transacted villanies
That common *sinners durst* not meddle with."

It appears to have been the settled policy of Mr. N. to keep the ruinous results of his licentious doctrines carefully concealed from public view. Knowledge of these things was to be communicated only to "*the perfect*"—not cast before "*dogs and swine.*" In this Mr. N. exhibits some wisdom—his doctrines were too revolting for even "*dogs and swine,*" however readily they might be received by "*the perfect.*"

The process to which Mr. N. subjects his disciples, appears to be this: In the first place he holds up the doctrine of holiness surrounded with a tolerably fair show of Scripture, and mixed with a measure of truth to make it a little palatable; and as soon as they have fairly swallowed the somewhat pleasurable potation, Mr. N. sets himself to work to bring them up to the "sticking point" and fix them fast on the subject of miracles—and if by sleight of hand and "cunning craftiness" he can succeed in making them believe that *he has power to work miracles*, they must as a natural consequence acknowledge that he is a *holy man*, and *if so*, it would be very logical to believe that he could do *nothing wrong*. Thus the door is open to all manner of iniquity! Do what he might, it would not be wrong in the eyes of his followers. Murder, rapine, robbery, and all manner of evil, might come in and take a stand upon this broad platform! For let it be remembered that Perfectionists reject the written word as a rule of action, and Mr. N. asserts that "*the controlling element of the moral philosophy of*

Perfectionism, is a REFERENCE TO THE WILL OF GOD, REVEALED BY HIS SPIRIT."

Now they might take it into their heads that they were led by the Spirit to put an enemy out of the way; and even a member of the Putney Community was heard to say a few years since, that he *would kill a man as quick as he would a serpent, if the Lord told him to do it!* We do not say that Perfectionists stand charged with having committed any such crime, and we do not know that any one even suspects any such thing of them; but we do say that from the premises which they have laid down, this conclusion might be reached without any difficulty. We have no warrant against this; and some of the staid citizens of Putney would be no more, if as much surprised, to learn this of them, than they were when they were compelled to believe that they had violated extensively —and utterly rejected as a rule—the seventh commandment of the Decalogue. Should they say that the command—"*Thou shalt not kill*"—is of perpetual obligation, then they would recede from the position that the will of God is to be ascertained by *special revelation*, or the "*direct communications of the Holy Spirit;*" and they would have to fall back upon the external or written law as being, at least in part, an infallible rule of life.

If they have thrown away the command forbidding adultery, might they not that prohibiting murder on the same principle. These two commands are coupled together in the Decalogue, and stand upon the same

basis. They each forbid crimes the most heinc in their nature; and in the order in which they a mentioned in the Scriptures, the crime of adulte sometimes takes the precedence of murder; and fr the whole tenor of Scripture we are led to the conc sion that adultery, if not equal to, stands the next order after, murder, in point of enormity.

If they have laid aside the command prohibiti adultery with such perfect coolness, and with a settl determination to carry out their principles, have any assurance that they will *never* lay aside tl forbidding murder? Past events may justly exc some fears touching future action.

Moreover, the Noyesites at Putney have bur some of their dead in the night. This course ev one knows may sometimes be dictated by comn prudence, and existing circumstances may not o render it expedient but necessary. But we h every reason to believe that in the present instanc has been matter of choice and not of necessity. I why take this course? Was it simply to show th utter contempt of all the *customs and fashions of t world?* Some of the people of Putney have *suspe* that in adopting this rule they had an eye to so future events. Past transactions show that they h generally had some design in their moves. Dee laid schemes have existed where all was looked upon very harmless. We express no personal opinion r tive to the present case, but we must confess that bury the dead in the night from choice looks a li

dark. And our Great Teacher has taught us that the sole reason why men love darkness rather than light, is because their deeds are evil.

We have contemplated some of the ultimate ruinous results of the doctrines of Noyesism, and others equally sad, naturally follow in their train. Mr. N. is laboring to palm off the grossest errors and the worst of corruptions, under the guise of that ever-to-be-admired system of truth which issued from the Fountain of Wisdom and Purity, and was designed to reform, elevate and crown with the happiest of consequences the human race. And in some instances he is too successful—the young and inexperienced are sometimes drawn in—and occasionally persons of age and considerable experience. A person's safety lies only in a timely precaution. If once upon the outer circle of his whirlpool of ruin, there is great danger of being drawn into the awful vortex. If Mr. N. can succeed in getting a person into the *rapids* above the Niagara of licentiousness, he is quite sure to be carried over the fearful cataract, and make the fatal plunge; and perhaps he is gone ere he is aware of danger. In view of all the facts developed and doctrines taught by Mr. N., may it not be said that—

"He set himself, with most felonious aim
And hellish perseverance, to root out
All good, and in its place to plant all ill;
To rub and raze, from all created things,
The fair and holy portraiture divine,
And on them to enstamp his features grim:
To draw all creatures off from loyalty

To their Creator, and make them bow
The knee to him ————————
Vilest of traitors! most dishonest man!—
Sat by the door of Ruin, and made there
A melody so sweet, and in the mouth
Of ———— debauch, that else had croaked
In natural discordance jarring harsh,
Put so divine a song, that many turned
Aside, and entered in undone, and thought,
Meanwhile, it was the gate of heaven, so like
An angel's voice the music seemed.
———————— Nor the saints elect,
Who walked with God, in virtue's path sublime,
Did he not sometimes venture to molest;
———————— And in their way
Bestrewing pleasures, tongued so sweet, and so
In holy garb arrayed, that many stooped,
Believing them of heavenly sort, and feel;
And to their high professions, brought disgrace
And scandal."

CHAPTER XIV.

xtracts of letters addressed to Mr. Noyes—Noyes's letter to Miss Harriet A. Holton.

We present a few paragraphs from communications dressed to Mr. Noyes by different individuals who braced Perfectionism at an early period in its tory. They are *curious* specimens of religious(?) perience and emotions—mere echoes of the sentiits uttered by the great oracle of Perfectionism. e letters from which the extracts are taken, were blished in the Witness of Jan. 23, 1839.

The first extract we shall give, is from a letter tten by Wm. Green, Jr. in Jan. 1839.

'Dear brother Noyes—A few days since, the rit said to me, write to Noyes, and ever since, re has been a controversy in my mind whether to lress you by brother Noyes, or dear brother Noyes. feelings said the latter, but there were so many igs that I could not understand, that safety said the ner. . . . The Lord said to me last fall, that the trines advanced by you were from hell, and when ound within the few past weeks, that the opposition my heart was gradually giving away, I could not some time, reconcile it with what he had told me your doctrines, but before I became free to write you, the Lord cleared up my mind, by showing me t the views I received as being your real sentiments, re licentious, but that those were not your real timents as they lay in your mind."

Wonderful indeed! What a marvellous clearing up

of the poor man's mind in the midst of this perplexi bewilderment!

The next letter which we shall notice, is from a M H. C. Green, who appears to have been very mu displeased at the first appearance of the Battle A Letter; so much so that she turned Mr. Noyes out doors. But probably viewing it afterward through t glasses placed before her eyes by Mr. N., s appears to have been perfectly enamored with beauties; and becoming "converted to the practi charms of Perfectionism," she hastily retraced h steps, and expressed herself thus, under date of Ja 12, 1839.

"Dear brother Noyes—You have not to learn this stage of your experience not to be surprised any thing strange, or indeed, not to consider any thi as strange, since God's ways are not as man's, a seeing he has declared that a strange work will he p form in the earth. I shall therefore make no apolo for calling you *dear brother*, but only say that t Lord has taught me that it is *safe* to *love* in so cases where it is *not safe* to *judge*."

Mrs. Green appears to have been formerly a me ber of the Moral Reform Society, but on the avov of her sentiments was disowned by that society, reference to whose members she continues:

"Poor souls; they are deadly opposed to the tru How can they, with such beams in their own eyes, s to pull out the mote out of their brothers. The v of worldly modesty and delicacy which they have p on to cover their nakedness, does but make manif

ıe filth and rottenness within. I believe that this ıbject in every root and branch will have to undergo most thorough reform, even until that which is now ılled purity will be seen to be utterly abominable in ıe sight of God. I believe that *every thing* ought to e done under the leadings and guidance of the Spirit, ıd *every relation*, so far as it has a tendency to inter- ere with that Spirit, has the curse of God resting pon it. I am beginning to learn the great secret that whatsoever is not of faith is sin,' and bless the Lord ıat he is cutting the cords one after another, that the word may have *free course* and be glorified.' The te is laid at the root of the tree and the last stroke ill complete the work. Glory to God, we are riding chariots on the king's highway, and cry, 'Cast ye up, ast ye up, take the stumbling block out of the way of y people.' . . . We find the members of the body perfectly formed and scattered—what wonder then at we cannot always fit smoothly together. While me are farther advanced and others behind, we have ed of that cement of love which 'hopeth all things, lieveth all things, endureth all things.'

"I feel that you are passing through a fiery furnace, d though we have helped kindle the fire, I am sure u will be more refined, and it is your turn to rejoice ıt we too have had our clothes scorched by the same e. Bless the Lord—let it burn, until the last rag is nsumed, it is not *our* fire but *His*. When he brings out, we shall not have even the smell upon our rments.

"We should like one of the books, which you have en publishing. Should an opportunity present, l you send us one? I need not say to you, should e Lord lead the way, come yourself. I can assure u a hearty reception to the house, and at least one

heart. The others are of age and must speak themselves. It would give me pleasure to see sister whom the world calls your wife. I hear passed under something of a *form*. I hope it tained nothing of the ingredients which composed first marriage ceremony ever pronounced upon wo —viz. Eve's curse—'Thy desire shall be to thy band and he shall rule over thee.' Nay, I persuaded you know what it is to live without b bound by any law, and yet be the more *firmly unit*

We next give some extracts from a letter writte Mrs. R. Black, about the time Mrs. Green in her epistle. It appears that the virus of Perfec ism had already been diffused to some extent—tha infection had taken in some localities, and was be ing quite contagious among a certain class:—

"Dear brother Noyes—I have sat down to writ you because the Spirit of the Lord leads me to d and as he shall give me so shall I write, neither nor less. At the time I saw you in N. Y. at br Green's, I supposed that I understood your views, with some of them was perfectly disgusted, and with you for entertaining them, but I now believe I was not prepared to receive them at that time, a bless God that *he* has taught me all I know of subject upon which we differed. Possibly my pr sentiments would not agree with yours, indeed, I not expect to have so extensive an acquaintance the subject as yourself. Yet I think it probable, as far as I have gone we shall agree: if I can ge evidence that we are in the same school, this wi sufficient for me. I anticipate your answer, th may receive the truth come from whence it may

this is not enough for me; although I want a candid expression of your sentiments, I want still more to know that you are my *dear brother*. I believe that you are, or I should not write thus plainly. . . . Every one has got some of the *bond*-woman's children clinging about them in some form or other. Sometimes I think I can discover one hanging about me, but my cry is, '*Cast out* the bond woman and her children.' Some of them are *safety*, *prudence*, *expediency*, *decency*, and the like. I hate them all. Now I recollect to have heard the word expediency used by yourself, in a number of instances; you may mean something that I do not: do tell me brother, what you do mean. Do come and see us. The Lord is doing great things for us. He has made me to laugh, and all those that see me will laugh with me. It is indeed a strange work, it is just like my God—to Him be all the praise. Give my love to all who *know him*."

This caps the climax! The "bond-woman's children" must be turned out, "*decency*" and all! Fanaticism here completely runs riot.

These *sickening* extracts serve as fair samples of the communications which Mr. Noyes was frequently receiving from different quarters thus early in the history of Perfectionism. These being specimens, the reader can judge as to the general character of the correspondence which was pouring in upon Mr. Noyes, from all points of the compass.

Straws show which way the current moves. And the tenor of the extracts given, as clearly shows the natural tendency of the doctrines taught by Noyes, at that early period in his career, as the shining of the sun at *noon-day*.

But it seems that some of the early converts to Perfectionism—some of the weak disciples of Noyes, were at first disgusted, and almost horrified, at the open avowal of his sentiments; but they appear to have made rapid proficiency under his tuition; for we soon find them looking with favor upon his doctrines, and liberally interlarding the wonderful change which had passed over them, with the most *pious* expressions. Thus hypocritically pretending that divine influences had brought about their conversion to these new notions; when in fact the natural inclination of their own unrenewed hearts must have caused them to drink the fatal poison, which Noyes had prepared and placed before them. And we find them at length blasphemously attributing the most sheer nonsense, the most indecent and even ridiculous conduct to a divine impulse!

Mr. Noyes, as if boasting of the victims he had secured and the converts he had made, unblushingly confronts the public with the letters—in the character of testimony—from which we have selected the extracts already given; which letters were accompanied by a note of unqualified approbation from Mr. Noyes. He asserts that the cause of truth required him to set aside "all considerations of personal delicacy," and he introduces the testimony of Mrs. Green and Mrs. Black, as "pertinent and necessary!"

Mr. Noyes, to exhibit his gallantry, and show that he was not a whit behind those zealous females in discarding the "bond-woman's children," publishes

he substance of a letter which *he* wrote to a young ady, making proposals for a kind of "partnership" hich the world commonly calls marriage. He ndoubtedly designed this letter as a kind of offset to he productions of Mrs. Green and Mrs. Black; r a significant response to the sentiments they had ttered, which were probably called forth by the open avowal of his own liberal and licentious doctrines.

Mr. Noyes introduces the letter alluded to, by a few remarks:—

"To prove that I repudiate in myself as well as in others, all unreasonable delicacy, I will now introduce an epistle of my own, written on what is commonly considered a very 'delicate' occasion. I do this the more readily, because it has been requested by several friends, who judged it might be very serviceable as a practical explanation of the doctrines of the Battle Axe Letter. Moreover, it is a sufficient reply to Mrs. Green's inquiry about *forms*, and Mrs. Black's inquiry about my views of *expediency*. . . . A few paragraphs in the original letter are here omitted, as being irrelevant to my present purpose."

"From J. H. Noyes, to Miss H. A. Holton."

Putney, June 11, 1838.

'Beloved sister:—

After a deliberation of more than a year, in patient waiting, and watching for indications of the Lord's will, I am now permitted—and indeed happily constrained—by a combination of favorable circumstances, to propose to you a partnership, which I will not call marriage, till I have defined it.

"As believers, we are already one with each other, and with all saints. This primary and universal union,

is more radical, and of course more important, than any partial and external partnership; and with reference to this, it is said, 'there is neither male nor female,' 'neither marrying nor giving in marriage in heaven.' With reference to this, also, my offensive remarks in the Battle Axe Letter were written. With this in view, we can enter into no engagement with each other which shall limit the range of our affections, as they are limited in matrimonial engagements, by the fashion of this world. I desire and expect my yoke-fellow will love all who love God, whether they are male or female, with a warmth and strength of affection unknown to earthly lovers, and as freely as if she stood in no particular connection with me. In fact the object of my connection with her will be, not to monopolize and enslave her heart or my own, but to enlarge and establish both, in the free fellowship of God's universal family. If the external union and companionship of a man and woman in accordance with these principles, is properly called marriage, I know that marriage exists in heaven, and I have no scruple in offering you my heart and hand, with an engagement to be married in due form, as soon as God shall permit.

"At first I designed to set before you *many* weighty reasons for this proposal; but upon second thought, I prefer the attitude of a witness to that of an advocate, and shall therefore only suggest briefly, a few matter of fact considerations, leaving the advocacy of the case to God—the customary persuasions and romance to your own imagination—and more particular explanations to a personal interview.

1. "In the plain speech of a witness, not of a flatterer, I respect and love you for many desirable qualities, spiritual, intellectual, moral and personal;

nd especially for your faith, kindness, simplicity and nodesty.

2. "I am confident that the partnership I propose, will greatly promote our mutual happiness and mprovement.

3. "It will also set us free, at least myself, from much reproach, and many evil surmisings, which are occasioned by celibacy in present circumstances.

4. "It will enlarge our sphere, and increase our means of usefulness to the people of God.

5. "I am willing at this particular time, to testify by example, that I am a follower of Paul, in holding that 'marriage is honorable in all.'

6. "I am also willing to testify practically against that 'bondage of liberty,' which utterly sets at nought the ordinance of man, and refuses to submit to them even for the Lord's sake. I know that the immortal union of hearts, the everlasting honey-moon, which alone is worthy to be called marriage, can never be *made* by a ceremony, and I know equally well that such a marriage can never be *marred* by a ceremony.

"You are aware that I have no profession save that of a servant of God—a profession which has thus far subjected me to many vicissitudes, and has given me but little of this world's prosperity. If you judge me by the outward appearance, or the future by the past, you will naturally find in the irregularity and seeming instability of my character and fortune, many objections to a partnership. Of this I will only say, that I am conscious of possessing by the grace of God, a spirit of firmness, perseverance and faithfulness in every good work, which has made the vagabond, incoherent service, to which I have thus far been called, almost intolerable to me; and I shall welcome heaven's order for my release from it, as an exile after seven years pilgrimage, would welcome the sight of his home. I

see now no reason why I should not have a 'certain dwelling place,' and enter upon a course which is consistent with the duties of domestic life. Perhaps your reply to this will be the voice saying to me,—

'Watchman! let thy wanderings cease,
Hie thee to thy quiet home.'

"Yours in the Lord,
J. H. NOYES."

We have thus given the letter of Mr. Noyes, in full, as he published it. It seems to have been regarded with favor, by the lady to whom it was addressed; and in entering into the proposed "partnership" they "passed under something of a form," and that lady has since been *known in law* as the wife, or perhaps we ought to say, the "*partner*" of Mr. N.

CHAPTER XV.

esite Community at Oneida—Rule in the Putney Community—State of things in New York.

n an article published in the Spiritual Magazine of ɜ. 5, 1848, Mr. Noyes speaks of the dispersion of believers at Putney, in the autumn of 1847—refers heir removal from Putney to Oneida,' and their lement there, and says:—

We find ourselves now, after a short interval of fortable confusion, by the invitation and cordial peration of MR. JONATHAN BURT, and others of vicinity, in a position much better than Putney gave us. . . . Our dispersion last fall, and the olutions among believers generally, resulting from new position of our cause, have opened and med many hearts, as the varied correspondence ented in this paper shows."

hat the reader may be made acquainted with the racter of the elements which lie at the bottom of Noyesite Community at Oneida, it is necessary to e that *Mr. Jonathan Burt*—who invited Noyes to te at Oneida Reserve, and who is cordially co-oper- g with him—went to Jesse Ball, of Canastota, N. and demanded his (Ball's) wife, affirming that, *he was his, for God had given her to him.*" Mrs. had been converted to Perfectionism, through influence and agency of *Burt*, but she refused to w her *spiritual* father in this matter. This infor- ion we have derived from a reliable source. Hav- such a foundation, with Noyes at its head, we

cannot mistake as to the character of the Oneida Community. This Community is henceforth to be the rallying point, the centre of attraction to all "*true believers*" in the Noyesite heresy.

But let us glance at their "new," or "advanced position." There can be no doubt in regard to the stand which they have recently taken. Facts and circumstances abundantly show that the carrying out of the sentiments of the Battle Axe Letter, and consequently a virtual nullification of the institution of marriage among all Perfectionists, is the distinguishing characteristic of their present position. This, moreover, is in perfect keeping with doctrines which Mr. N. has long taught.

But let us look at a few facts. In the summer of 1847, soon after it was announced that the kingdom had come, Mr. Noyes made known the rule which was henceforth to govern the Putney community. It appears that prior to this period, the specious doctrines of Mr. N. had been confined principally to the leaders or master spirits in the society at Putney; but the time had arrived when there was to be a more general spread of those doctrines, and they were to be more extensively carried out in practice. But there must be some exercise of discretion. The subject must be laid before *advanced scholars* instead of *young disciples*. But Mr. N. broached the subject to a person in Putney village, who was a Perfectionist, but had not joined his household under the "common roof," and met with a prompt repulse.

The course marked out by Mr. N. for the Putney mmunity henceforth to follow," *cuts directly across marriage covenant of this world!*" This rule was be applied to *all* in the society, both *married* and *married;* and those who refused to come under the le, and submit to the regulations, were considered ilty of disloyalty to the " acknowledged head of the rporation!" Mr. N., in order to induce the indi- lual alluded to, to comply with his Jesuitical requi- ions, told him that without taking this last step, and rsuing the course which he had marked out, they ıld not be *perfect*, or *could not have perfect love!* ı associate of Noyes also labored with the individual, d asked him *if he was not going to submit to Mr.* —as though resistance to his authority would be a gh handed offence. But they did not succeed; d lest some matters might be divulged not very ɔditable to the " acknowledged head,"—if a recon- iation was not brought about—they compromised the ıtter by Mr. N.'s agreeing to let the person referred be exempt from the rule which had been adopted. ıd thus the matter ended.

It appears that there were a few in the Putney mmunity, who, notwithstanding the teachings of Mr. for several years, had not seen the practical ten- ncy of his doctrines, and did not actually know what ɔ final results would be, until the matter was blushingly laid before them, and every shadow of ubt was dispelled. Hence, as a matter of course, ɔre would be some refractory spirits, who would not

bow down in humble submission to Mr. N.—but such were given to understand that they must submit or leave the premises; and one elderly lady from an adjoining town, who had recently come under the "common roof," but who refused to submit to the rule, actually quit the premises and removed to an adjoining State.

But while strenuous efforts were being made in Putney, for the purpose of making thorough work, and carrying out the *precious doctrine* through the whole Community, other places came up in remembrance before the great leader. In the midst of the move, or while things were progressing at Putney, Mr. N. took a five weeks tour into the State of New York, and attended two Conventions—one at Lairdsville, Oneida Co., which met Sept. 3, 1847—and the other at Genoa, Cayuga Co., which met on the 17th of the same month.

These Conventions were called by John B. Foote and John Corwin, both of New York. The object of the Conventions, as specified by those who called them, was to bring Eastern and Western—or New York and Vermont—Perfectionists together, "for the purpose of acquaintance, acknowledgment of each other, and co-operation."

One object—but whether a primary or secondary we are not prepared to say—of Mr. N. in attending these Conventions, undoubtedly was to give the members a sprinkling or a thorough baptism of the doctrines of the Battle Axe Letter. This is fairly infer-

le from the following circumstance:—At the Lairdsille Convention, Mr. Otis Sanford, of Clinton, N. Y., ntroduced a few resolutions, which, among other hings, expressed entire approbation of the "general ourse of the press at Putney," and pledged a cordial co-operation with the brethren there in the circulation of their publications. The report of the Convention says that these resolutions were "discussed harmoniously and passed unanimously." Mr. Noyes, in a note appended to these resolutions, published in the Spiritual Magazine of Oct. 1, 1847, says:—"After the close of the meetings, Otis Sanford, in consequence of discovering that I was the author of the 'Battle Axe letter,' (which he had never seen before,) retracted his assent to these resolutions."

Now, from this circumstance, it plainly appears that Mr. Noyes introduced the Battle Axe Letter into those Conventions—perhaps as a feeler—or at least showed it to some individual members, for the purpose of securing their influence in favor of its doctrines. But it appears that they were not prepared, to any considerable extent, for the reception of such revolting sentiments. Even Mr. Sanford, who introduced the resolutions expressive of entire approbation of the course pursued by the Perfectionists at Putney, when apprized of the fact that Noyes wrote the Battle Axe Letter, *immediately withdrew his assent from the very resolutions which he had himself introduced.*

But let us look at the principles sanctioned and set forth by the Conventions already referred to. These

principles are embodied in a series of resolutions passed at the Genoa Convention, which are as follows:—

1. "*Resolved*, That we will devote ourselves exclusively to the establishment of the kingdom of God and as that kingdom includes and provides for all interests, religious, political, social and physical, that we will not join or co-operate with any other association.

2. "*Resolved*, That as the kingdom of God is to have an extensive manifestation, and as that manifestation must be in some form of Association, we will acquaint ourselves with the principles of Heavenly Association, and train ourselves to conformity to them as fast as possible.

3. "*Resolved*, That one of the leading principles of Heavenly Association, is the renunciation of exclusive claim to private property.

4. "*Resolved*, That it is expedient immediately to take measures for forming a Heavenly Association in Central New York.

5. "*Resolved*, That Wm. H. Cook be authorized, on our behalf, to visit Perfectionists throughout the State for the purpose of stirring up their minds in relation to Association, and ascertaining the amount of men and means that are in readiness for the enterprise."

These resolutions speak for themselves—they cannot be mistaken—comment is unnecessary. Let it be borne in mind that all the "Heavenly Associations" to be formed, must be based upon the principles embodied in the foregoing resolutions; and built up in all respects after the pattern of the one existing in Putney. A site was selected, as we are informed

Oneida Castle, for a great central "Heavenly ciation" in the Empire State, and measures taken)tain the necessary means. Mr. Noyes, having hoisted his colors in New York, and put in motion in of operations which promised success, returned ermont; and soon after was arrested for several es of the darkest shade! Soon after his arrest at ey, Mr. Noyes absconded, and finally fixed on da Reserve—upon the very site previously ted, as we suppose, for founding a "Heavenly ciation;" and as all the *elite* of the Putney munity have been transferred to that point, we it for granted that they have there a *genuine site Association.*

may be proper here to remark, that Jonathan , to whom we have already referred, and who claim to the wife of Jesse Ball, of Canastota, was erator of the Lairdsville Convention; and he is to be—at least, so far as pecuniary matters are erned—the pedestal, on which the Oneida Com- ity stands.

)hn B. Foote, for a considerable time, stood at the . of the Western division of Perfectionists, but at Lairdsville Convention, the supremacy of Noyes acknowledged; and Foote and his followers, as are informed by a gentleman who was present, id the most servile homage and adulation to their f." Noyes, and his associate leader, Foote, imme- ly concerted schemes for future operations. But state of things was destined to be of short

duration—a revulsion was at hand. The gentlema just alluded to, who attended the Lairdsville Conve tion, says:—

"A new difficulty threatened to spoil all. Th Perfectionists of New York deserted Noyes hastil and incontinently, as they had just before rushe eagerly into his embrace.

"The 'Battle Axe Letter,' written by Noyes i 1837, declared that in the 'holiness of the resurrectio there would be no marriage.' 'The marriage supp of the Lamb,' says the letter, 'is a feast at whic *every dish is free to every guest.*' This sentiment which they had hoodwinked their own eyes fro beholding, now disconcerted his new allies. Speedil did they trumpet it forth as a new discovery, thoug they had had the evidence ten years. For althoug Noyes had quibbled around this letter, he had neve denied its real meaning. For most inquirers, a litt dust was sufficient to blur their eyes. Not till it practical bearings were brought into notice, did the allow it to be a doctrine of evil tendency. But a soon as they heard of *cross-fellowship*, and the fac that their chosen apostle was under bonds for th charge of adultery, they gave the alarm, when th evil was already their own by endorsement. Perhap they were honest in all this; but certainly appearance are unfavorable. I except Wm. S. Hatch."

We infer from what follows, that Noyes and Foot are now arrayed against each other. Speaking i reference to the present position of affairs, the sam writer continues:—

"In this curious predicament are the members o this denomination. In the heart of New York, within a few miles of each other, reside the leaders at open

war. Their future course is a matter of curious speculation, but not a proper subject for present decision. One party bids fair to perish in its own corruption; the other to be swept hither and thither with every wind of doctrine."

The following remarks exhibit the leading characteristics of the two prominent individuals just alluded to—and refer to the early part of their career:—

"The aspirations of J. B. Foote were for spiritual *glory*. *Power* was the element of J. H. Noyes."

That the reader may the more clearly see the true position of Noyes, and the present state of things in New York, we quote still farther from the same writer:—

"To crown the whole, we must copy still farther from a letter written by Noyes, an extract of which was published in the Battle Axe and Weapons of War, 1837.

"'God is about to set a throne on his footstool, and heaven and earth, i. e. all spiritual and political dynasties, will flee from the face of him that shall sit thereon. The righteous will be separate from the wicked by the opening of the books and the testimony of the saints. Between this present time and the establishment of God's kingdom over the earth, lies a chaos of confusion, tribulation, woe, and such as must attend the destruction of the *fashion of this world*, and the introduction of the will of God, as it is done in heaven. *God has set me to cast up a high way over this chaos.*' . . .

"'When the will of God is done on earth, as it is in heaven, *there will be no marriage*. . . . God has placed a wall of partition between the male and the

female during the apostacy, for good reasons, whic
be broken down in the resurrection for equally
reasons. But woe to him who abolishes the law o
apostacy, [i. e. marriage,] before he stands in
holiness of the resurrection. [Observe the expres
The *holiness* of the resurrection, not the *resurr*
state. So Smith, Lyvere and other associates of N
affirm that he taught them.] The guests of
marriage supper may have each his favorite
[This probably refers to an external form of marri
—each a dish of his own procuring, and that wi
the jealousy of exclusiveness.' . . .

"It is due to Western Perfectionists, and
others, to state again that they have not subsc
to many of the more odious doctrines here cc
Yet as they have silently passed over them, wi
remark, the community is liable to attribute to
the sanction of deeds which they would regard
abhorrence. But the Antinomian elements in
into all their habits of thinking, are very evident
their expositions of Scripture, and of course mu
exhibited in their lives. In spite of their pro
tions, they are but too liable to be of the class
spirit is exclusive, who are inflated with conceptic
personal superiority."

CHAPTER XVI.

Extracts from Correspondence—Visit of Mr. Lowell to the Oneida Community.

Immediately after the startling disclosures at Putney in the fall of 1847, there was quite a "revolution among believers generally, resulting from the new position" of things. Many, not only in the State of New York, but elsewhere, who had embraced the doctrines of Noyes, but did not discover their immoral tendency till their practical results were fairly exhibited, were alarmed, fell off, and rejected their leader. But the most prominent Noyesites at Putney *professed* to be more *surprised at the expressions of confidence from believers in different places, than they were at their trials and the falling off among them.* They *now* profess to believe—but *how long* they have so believed we are not informed—that the doctrine of "*sexual morality*" taught by Noyes, and which may now be considered the distinguishing doctrine of the sect, *is the stumbling stone and rock of offence, which God has laid in Zion!!* The Noyesites would of course *expect* that "*the world*," i. e. all who were not Perfectionists, would take offence at this doctrine; and it seems that they were not *surprised* that *weak believers* were stumbled at it. But notwithstanding the falling off among them, there were *some* who were *so far advanced*, or who had such *strong faith*, that they were ready for the *new position*. Many of these

"*kindred spirits*" sent in their Christian(?) salut by way of encouragement to the "*body of belie* at head quarters. We make a few extracts fron "varied," and to them "interesting corresponde which has been coming in from almost all points c compass. The first is from a letter of encourage from a correspondent at Barnstable, Mass., name is withheld. The letter bears date, Marc 1848, and the extract is as follows:—

"Be not discouraged, my dear friends. Altl you may be bound and crucified as was your M because you tell the truth, and do the works he in you to do, you shall rise again from the dead truth shall go forth from conquering and to conqu

It seems that the *dear man* did not know Noyes was dead against the doctrine of the "*rection of that body which dies.*" This correspo was trying to encourage them with the hope o in which they have no belief, and for which of they have no desire! Poor encouragement this.

The next extract which we give, is from a written by Wm. H. Perry, of New York City, dated March 26, 1848:—

"I am at Oneida now in spirit a good part time, and look forward with a good deal of an when the saints of the Most High will be asso and united together in the strong bonds of never to be separated."

It seems that Oneida is the point to which al are now turned, and the *true believers* scattered a who appear to be "few and far between," alt

absent in body, are there "in spirit a good part of the time," and joyfully anticipate the day, when they shall be banded together under their "acknowledged head." The course which they are pursuing is in perfect keeping with the saying of the Savior—"Where the carcass is, thither will the eagles be gathered together."

Next Joseph H. Thomas comes up from New Jersey, and tells what the "believers" are doing at Newark. Under date of April 25, 1848, he says:—

"We feel that we are fast *condensing life* in Newark; *the power of love*, which is *God's magnetism*, is increasing daily among us. . . . There never was a time when such a oneness was manifest as now. We find ourselves *speaking the same things*, and *thinking the same thoughts*."

"THINKING THE SAME THOUGHTS!" This is truly wonderful!

Next, Enos Kellogg sends up Fifty Dollars of borrowed money from "the land of steady habits," to aid in the "*establishment of God's kingdom on earth!*" Writing from Somers, Ct., June 3, 1848, he says:—

"I have no funds that I can come at just now, but have borrowed fifty dollars, which I am happy in sending to you, to aid in the establishment of God's kingdom on earth."

What! The kingdom of God established with money! How apostolical! That individuals have a legal right thus to dispose of their money no one will question. But they would do well to take warning from those who have cast in their all to forward some

fatal delusion, and in a few years found themselves penniless and forlorn. Many of the deluded followers of the Mormon Prophet have suffered immensely. Some of the mistaken Millerites foolishly threw away their property, and brought ruin upon themselves and wretchedness upon their families. If individuals will not heed these warnings, happy will it be for them, if they learn wisdom, though late, by the things which they may suffer.

Again, a voice from the "far west" proclaims high hopes of final triumph. Simon Lovett, writing from Bristol, Wisconsin, April 29, 1848, says:—

"One thing I know,—the stone is rolling which is to break in pieces all these kingdoms."

But last, though not least, Stephen R. Leonard speaks out from the very "paradise of redemption!" While others have hailed from distant lands and different regions, Mr. Leonard has given us an inkling of affairs at head quarters. In a letter dated Oneida, July 31, 1848, and addressed to John R. Miller of Putney, he says:—

"I have, with others, my 'impressions' of Oneida—and very interesting and edifying ones they are too. You are aware of course that before leaving Putney, I would speak of our prospects here with enthusiasm. I endeavored however at the same time, to look at things *soberly* also, and was assured in my own mind, that my enthusiasm was based on a substantial Spiritual foundation. Mere external adversity was no stumbling-block to my faith, and flattering external appearances were not the soul of my sanguine hopes. 'Things not seen

and eternal' were the *groundwork* of my anticipations. Amidst all the turmoil of the past winter, the consciousness of our having *loving hearts* was to me the surest earnest of success. I felt that this eternal principle within us *could not help* working its way through any difficulties that could possibly interpose, and in due time find its natural expression in an unselfish Association. With *such* a basis for my confidence, you may well suppose I am not about to confess myself to have been too ardent. 'Revelling in the halls of the Montezumas' is no camparison to me, with the privilege of living in a loving community—where we are free to have God wash away all exclusiveness from our natures, and teach us to worship Him in the beauty of holiness and love. Such a community we have here. The peace of God that passeth understanding, dwells in our midst; and the scouring of the material that is destined for the great battery which is to abolish death, elicits from time to time currents of the heavenly electricity that are worthy of a place in the paradise of God. The idea of learning to love one another as God loves us, without reference to the outward relations we are made to sustain to each other by law, I conceive to be the glory of the church; and if this is so, we shall ere long certainly be to the rest of the world as a city set on a hill. We are all 'earnest souls' for the practical developement of this idea. It is plain to me that we are progressing steadily and swiftly towards the accomplishment of that great miracle—the unity of all believers—which is foreordained to convince the world of our identity with Christ."—Spiritual Magazine, Vol. II. No. 13.

Mr. Leonard is the printer in the "Heavenly Association" at Oneida, and in the foregoing extract he has certainly given us quite a glowing description of

things there. Now, *if* "revelling in the halls of Montezumas is no comparison to the privilege of li in" *that* Community—and *if* "the idea of learnin love one another without reference to the outv relations they are made to sustain to each othei law," is "the glory of the (Noyesite) church"—*if* they "are all 'earnest souls' for the practical d opement of this idea"—then we may fairly infer the Community at Oneida is *just like* the on Putney, and "*a little more so!*"

In the same paper from which the preceding extr were taken, we find a brief notice of a visit which Oneida Community had from a man by the nan Lowell. We give it entire—it is as follows:—

"A SELF-TRUMPETER.—Our Community was ored with a call the other morning from a man by name of Lowell, who professes, we understand, t the blower of the 'seventh trumpet.' His pretens as put forth in our presence, were not so imposin amusing. For instance, he observed with a most crous air of mingled solemnity and caricature, 'W the Millerites talk about looking for the comin Christ, I tell them they need not look any furt I'm the man!' *We all had a very refreshing se of laughter at his rhodomontades of this kind; to do him justice, he bore our merriment with nature, joined loudly, if not heartily, in the la and seemed disposed, like a good actor, to give farce as extravagant and entertaining as poss* He said he was a 'wayfaring man,' which b interpreted, (as we have since been inform signifies in his case—a pedler. *It is a curious almost incredible fact that several Perfection*

'etofore thought to be men of sense, finding themves in a starving, malcontent condition, have become sucklings of this poor vagrant."

We were not aware that the kingdom of heaven was place of *merriment* and *farcical scenes!* Perhaps ch things are befitting a *Noyesite company*, but not *Christian community.* We infer from the foregoing at when iudividuals leave the Noyesite ranks, they e no longer considered men of *sense;* but it is highly obable that they have *as much* sense *after* as they d *before* leaving. And if persons can swallow such congeries of absurdities as Noyesism, with all its vile ominations, it would not be at all surprising if they ould find themselves in a "*starving*" condition—eing they are *feeding upon* "*husks*"—and certainly ey would be fit subjects to become the "*sucklings*" *any* "poor vagrant" that might chance to come ong.

CHAPTER XVII.

Noyes searching for Stolen Goods.

We give below a particular account, by an ey
ness, of a little affair which took place several
ago, in Putney. It may be thought by some too
a matter to be recorded. Under ordinary circum
ces it would not be entitled even to a passing no
but as almost every thing connected with the histo
distinguished individuals is read with some degr
interest, we think it proper to give an account o
affair just as it was related by the person under
immediate observation it transpired. Small as
matter may seem, it appears to be a somewhat i
tant link in a chain of events which are evidently
tined to obtain some notoriety. Matters *small* in
selves sometimes throw *great* light upon the chara
of *noted* men.

The account of which we speak was given by
ander Wilder, Esq., of Verona, N. Y. Mr. W
embraced Perfectionism several years since, an
some time remained in fellowship with Mr. N
but at length became convinced that he was an i
tor, clearly saw the tendency of this new ism, and
an honest man, renounced the error which he in s
ity had embraced. The account given by Mr. W
is as follows :—

"The affair of Noyes's search for stolen goods
place directly under my personal observation, an

ous light into which it cast all his pretensions to
ility of judgment, rendered it to me particularly
le. It saved me from attributing to him a divine
which he did not possess, and eventually assisted
emancipation from his thraldom.

Then John L. Skinner—to whose care I was com-
, that I might be restored to confidence and
hip—insisted on the superior spiritual wisdom of
ief, I alluded to this case, and never without suc-
The evil dispositions ascribed to me (for Perfec-
s have made me their scape-goat) were increased
h occurrences. Now for the story:

the latter part of August, 1843, Austin Kent,
Hurlburt and wife and two other women, from
olm, St. Lawrence Co., N. Y., visited Putney.
were spiritualists, on a very similar plan with
, but professing superior illumination. This
was unpardonable. S. R. Leonard and myself
ngaged in press-work, which occupied us for some
ours of this visit. During this time they had
ed a testimony to Noyes, disapproving of some
f his course, and implying that though he had
s of *heart*, his *mind* was still unsanctified.* He
not cordially receive their words. They then
ted permission to repose, as they were in feeble
and weary with travelling. Beds were accord-
furnished them. They took pillows from those
s which they did not occupy, as suited their con-
ce, and when they arose they left them where
ad lain down. About the time we had finished
ork at the office, and came in to see the new
, they were giving a last testimony to our leader.

T and his followers believe that the *heart* and *mind* are dis-
ities, requiring separate conviction and conversion; and that
may be saved from *sin in heart*, and still be a *sinner in mind*.

As Kent exclaimed, in a quiet tone, 'You have a b spirit,' Noyes, in a sharp, loud tone, replete with rag exclaimed five or six times, '*You are an impostor*- YOU ARE AN IMPOSTOR.'*

"Probably his refusal to bow before the Putn chief was the stamp of his imposture; certainly l manner indicated no such thing. The company th retired from Mr. Noyes, going up to the old Noy homestead, where they had left their conveyances, wi which they proceeded to Mr. Perry's Inn, where th

* Kent and his company professed to be divinely commissioned correct certain errors and reveal important truths. Noyes, in givi some account of the visit from these spiritualists, published in t Perfectionist of Sept. 15, 1843, says:—"They called upon me recent and gave me to understand that they were commissioned to instr me. I invited them to open their minds. . . . . As the discourse p ceeded, I insisted on having the privilege of questioning their pc tions, and answering their arguments. They were very averse to tl and strove hard to make me receive their testimony as a mess from God, not to be argued with. . . . The dispute waxed warm to ard the conclusion, and they finally averred in plain terms that th came to teach me, and not to be taught; and that it was my busin to hear them, and not to argue. One of the men at last told m had a 'wicked spirit.' I told him he was an impostor. He thre ened me with the vengeance of God, and they departed. They mained till the afternoon of the next day at the tavern in this villa Several of the believers called, and had conversation with the Their principal labor was to convince those that called that I an very wicked man; and that persons saved from the 'sin of heart,' not saved from the 'sin of mind.' . . . I recommend that they called upon to *prove* their commissions. This is certainly no m than is reasonable, if we consider merely the mouth-stopping auth ity which they assume."

It appears that Noyes could not brook in others that dictato spirit, that "mouth-stopping authority," which he is wont to assu himself. And he also in turn may be called upon to "*prove*" *his* co mission; not by mere *false pretences*, but by *substantial* evidence.

put up. That evening and the next day (Sunday) they were visited by the different Perfectionists in town, myself among the number. They received us courteously and treated us with urbanity.

"At the invitation of Mrs. Louisa Shaw, they on Sabbath afternoon left Mr. Perry's and went over to the 'East Part' of the town, where they remained several days. The Perfectionists generally over there gave them their fellowship. This was very offensive to our 'acknowledged Head.' From this period I date my declension in his favor, for I had treated them civilly. As I had not held conversation with them except as their guest, I could not decently do otherwise.

"They had taken the pillow from my bed when they laid down. As I am not very particular about such things, I slept without it several nights, not caring enough or even thinking to mention the affair. Fanny White, who generally was the chamber-maid, was gone to her father's. Mrs. Noyes at length asked me about the pillow. I told her that I had slept without it a number of nights, ever since the company were there. She told it to her husband. In an instant he exclaimed, '*They have stole it.*' It was in vain that she affirmed that it could not be, for the people had gone out in full view of us all, so that we would have witnessed it. 'The old woman,' he would have it, '*could put it under her clothes, and it would serve for a cushion.*'

"He hastened out and gave the alarm to the family at the upper house. I think he had it searched, but am not positive. He also went to Mr. Perry, to get him to search the tavern. His motions were unusually rapid, for he was much excited—and a malicious triumph characterized his manner. I had never seen him possessed by such a spirit. He was as though half insane.

"At this juncture, Fanny came over from h the village, and called in. Finding out our upro went up stairs, looked over the apartments, and that the pillows were all there. Mrs. Noyes, usually a meek, quiet woman, exclaimed, '*I am that all this fuss has been made.*' It was a cha istic remark.

"This is the contemptible affair which is dest obtain an importance, because of its forcible illust of the weak spot in Noyes's character. I have it at length, that other witnesses might recogni facts the more readily."

CHAPTER XVIII.

Affidavit of Alexander Wilder—Expulsion of Mr. John B. Lybere and Miss Almira Edson.

In addition to the statements found in the foregoing Chapter, we give the following Affidavit, which Mr. Wilder has kindly furnished :—

"The question has often been put to me—'Why do you not forget past differences, and return into the fellowship of Perfectionists and of their leader, John H. Noyes?'

"I have sought, heretofore, rather to evade than to answer this interrogation. My reason for this was, that the well-known habit of the individual above referred to, has been to pursue with unrelenting severity every one who seceded from his connection. Indeed, whenever I have sought to give the desired information, it has been attributed to personal enmity rather than to the true motive. I have generally consented to be abused, without attempting any regular self-defence; preferring quiet and peace before justice to myself. Propriety requires, however, at the present crisis, that I should announce myself in my true colors. I cannot re-enter the fold of Perfectionism, because, in the first place, I do not believe several of its prominent doctrines; secondly, I have no confidence in the religious character, integrity, and fair dealing and wisdom of its acknowledged chief, John H. Noyes.

"Orthodox Perfectionists do not substantially admit that this man is capable of error of life, or even of judgment. They also require, as a test of fellowship, the acknowledgment of his pontifical supremacy as the

successor of the apostle Paul. Indeed, he asserted his authority in a public meeting, (a ville, N. Y.,) because, (to use his own words the strongest cow in the pasture, he had hook every rival.'

"The doctrines of the Eternal Devil, and of t of things predicated in a letter written by N which he teaches a resurrection state, on which tionists are now entering; and in which, while ual distinction is not set aside, yet marriage is ted, are to me especially odious. I fear th influence of these sentiments. The more so, a already announced the advent of the kingdom ven at Putney, Vt., where he resides, and w has an association of disciples. See the Witne I. pp. 21, 22, 49, 50, 76; Perfectionist, Vol. V Spiritual Magazine, Vol. II. pp. 65, 69. It necessary to state that, *so far as my knowledge* though several of his intimate friends have, thro influence of the 'Battle Axe Letter,' perpetra of flagrant licentiousness, Noyes himself is inn any such impropriety.* Other differences of o opinions are not worthy of present notice.

"The lack of confidence in his character w sioned by several circumstances which occurred my residence in his family. In February, 184 long and anxious deliberation, I rejected the r sentiments which I had held, and in which I v cated, and became what was termed a Perfe My firm, steady adherence to the new doctrines isfactory evidence of my sincerity in embracing Some weeks after, I learned the existence of J

* W. H. Cook, of Syracuse, has since made it known t admitted to him that he had had sexual connection with females.

s. With the simplicity of a child and the confi-
e of a brother, I sought to be acquainted with his
cter and publications. At length in November,
, I left my home in Verona, and went to Putney,
e I resided till February, 1844. When I parted
him and his disciples, it was on my part with
ned good will. Since that time, however, I have
separated in feeling from him; nor do I expect,
ng the character of the man as I do, that the
n will be repaired. Before I left Vermont, I had
ed severely from him; but it was afterwards,
y reflection upon what had transpired, want of
ence and embittered feelings, on account of
l treatment, sprung up in my mind, producing
tion. I will now state the principal facts which
oned the estrangement.

Returning from a tour in Massachusetts, in Febru-
843, Mr. Noyes began to try his skill in Animal
etism. Being impressible, I was the subject of
of his experiments. By reason of their continu-
for some weeks, and being operated upon by
l of his family, a diseased state of mind and
was produced. For many months I suffered a
great depression of spirits. I felt myself in
ction and rapport with influences which caused
enest mental anguish, and knew not how to free
f. A nameless fear, despondency, gloom and
r, paralyzed my strength of mind. A morbid
ment for individuals was induced; and the whole
eal system partook of the disorder. The inter-
f pleasure, like the exhilarations of intoxicating
, gave relief for a little season, but only to
e me into a deeper gloom. To heighten my
y, Noyes began to berate me, charging my suffer-
o various causes, and even to the influence of the

Devil. This devil, or evil genius, I now know ated directly from him.

"Toward the latter part of the year, my began to improve. I was more cheerful. A and more serious difficulty awaited me. Repo gone abroad of his skill as a magnetizer. A man named Baker requested him to visit his [now Mrs. H. A. Hall,] who for several yea been confined to her bed. He did so a num times. She also became a proselyte to his doc In October she came to his house, and remained three months. He continued his manipulation sionally. Presently after I incautiously trie experiment of casting her into the mesmeric sl and succeeded even better than Noyes himself. am of a temperament less harsh, forbidding repelling than he, the rapport was probably th complete, so the patient acknowledged. Sh since, however, I regret to say, set her hand to sion of this affair which widely contravenes the Nor can I acquit her of falsehood because she her testimony with a miracle. I was persuad continue magnetizing her, because I was assure Mr. Noyes wished it, and I was desirous to suffering; it being also at the request of her br not at all imagining that I was assuming the re bility of the case. I was informed subsequentl she grew better, and so continued till he disturb mind by bitter, angry reproach.

"I speedily abandoned a practice which, I a convinced, is more corrupting and enervating beneficial to the persons engaged in it. But I d draw away her fellowship from Noyes. Indee renounced him before I did. In this matter m science has been ever void of offence. My m

were benevolent; but I have been greatly misrepresented.

"At this time a protracted meeting was held at the Methodist Chapel in Putney, in which I took great interest. No party feeling directed me. I only desired the salvation of souls. This too was offensive to our leader. Spies watched my words and actions; they were reported to him; my language was misconstrued to a meaning which I thought not of. In short, by a trial behind my back, wholly *ex parte*, I was decided to be out of fellowship, and committed to discipline. My vindication was treated with scorn; I looked for friends, they were all as briers; and the best was sharper than a thorn hedge.

"One Monday morning in December, 1843, while the protracted meeting was going on in the Methodist Chapel at Putney, and in which I was greatly interested, not from sectarian motives, I arose before the rest of Noyes's family, built a fire and began a French Lesson. Noyes soon got up, came out and began to commence directing me how to proceed with inquirers. I felt oppressed. The peculiar espionage of his family was very disagreeable to me. His false accusations were more tormenting. My own health was very poor. As he went on I timidly remarked, 'I think it were better to follow the lead of the Divine Spirit at the time. Arbitrary, set rules tend to confuse, and I am like an animal about to strike a given mark, if you seize the horn and attempt to guide it, he will falter, all confused and effect nothing.'

"With an eye sparkling with rage—for he possesses an infernal temper—N. exclaimed,—'If you think to get from under my control, you will find that I will take you by the horns.' These words struck a blighting feeling all over me, like a torpedo shock. Many

hours passed before I recovered. Never again did I converse familiarly with that man, though I remained in Putney six or eight weeks. My eyes were opened. Not till the steel entered my own soul, was I willing to think evil of J. H. Noyes. But I know him to be a despot—an ambitious self-seeker—and my horror of him is as intense as my horror of a venomous serpent.

"Three times have I been assailed in his paper. These affairs have not given me pain. In those very articles that man *lied—lied in his throat*—and indorsed, if he did not instigate, others to lie. He gives liberty to his followers, provided they exercise it as he chooses. As the French officer addressed his soldiers—'Comrades you are at liberty to vote as you please on the question whether Napoleon shall be First Consul for life—but all who don't vote so shall be shot. Vive La Liberty.'

"Thus, in my youth, ignorance, and inexperience, was I involved in difficulties from which I lacked courage and power to extricate myself. I have since been published in the Perfectionist as a false brother and a hypocrite; but have never responded publicly to the attack. I doubt whether the majority of Perfectionists are sufficiently candid and honorable to give me a fair hearing. I have not found them the people which I had hoped. I make this exposition, not so much to justify myself as to show why I cannot co-operate with John H. Noyes and his adherents. I regret that I ever indulged personal bitterness of feeling toward him; but am glad to say that such is not now the case. I remember the past, not to feel ill will; but because it warns me to beware of that man for the future: that life and reason be not again endangered by his influence. I can excuse many of his unkind deeds; I can forgive all: that forgiveness is

s spurned. He undoubtedly will retract nothing—
t even his incorrect charges against my brother
vid.

"As to my own theological views, I regard all that
true in doctrine, all that is useful in practice to
sult from our union and conformity to God. This
the Gospel of the New Covenant.

"I belong to no sect in religion. I am identified
th no body of people. Yet all that savors of piety,
lanthropy and honesty attracts my warmest sym-
thy. For in every nation, every party and denom-
tion, he that feareth God and worketh righteousness
all be accepted.

"It is proper to add, that I consider all obligations
sumed by me, and devolving by reason of my rela-
ns to Perfectionists as now canceled.

"Alexander Wilder.

Oneida Co., ss.

"Subscribed and sworn (affirmed) before me this
h day of Sept. 1847.

"GEO. C. CADWELL, *Justice of the Peace.*"

The foregoing affidavit of Mr. Wilder speaks for
elf. It certainly breathes a very commendable
irit, and will carry to the mind of the reader a
nviction of its truthfulness. Though plain and
ited, it is devoid of harshness and unwarrantable
verity. There is one important point, worthy of
ecial notice, brought prominently to view, viz., the
mplete surveillance to which the followers of Mr.
oyes are subjected. They must bow in silent and
mble submission to his sole dictation, or incur his
t displeasure, and feel the scorching flame of his
rcest indignation!

The case of Mr. Wilder is not a solitary instance which Mr. Noyes has assumed the sole dictation members of the Putney Association. These cases a of common occurrence, as the citizens of Putney w know. And indeed none are suffered to continue lo in the Perfectionist Community unless they are fou to be loyal subjects. The point under consideration clearly illustrated by the excommunication of Mr. Jo B. Lyvere and Miss Almira Edson from the Perf tionist Association at Putney. The following is t form of expulsion, with quite a list of names attache

"*Whereas, faithful subordination is essential to the welfare our association, and whereas John B. Lyvere and Alm Edson, by a clandestine marriage in defiance of the kno will of the acknowledged head of the corporation, have commit an act of gross and deliberate insubordination, therefore—*

"*Resolved, That our connection with them be dissolved, a that they be requested to withdraw from the corporation.*

John H. Noyes,
Geo. Cragin,
Geo. W. Noyes,
John L. Skinner,
John R. Miller,
G. W. Wilder,
David Wilder,
Isaac Palmer, Jr.,
William Sherwood,
Clifford Clark,
H. Bowles,
Harriet A. Noyes,
Mary E. Cragin,
Polly Noyes,
Harriet A. Skinner,
Charlotte H. Miller,
Fanny Lord,
Sally Cobb,
Polly Palmer,
Lauretta Sherwood,
Sally Clark."

Thus it appears that a Bull of excommunication w immediately issued by Mr. Noyes against Mr. Lyve and Miss Edson, because they acted for themselv

and contracted a marriage—as they had a perfect right to do—agreeable to their own choice; but contrary to the "known will of the acknowledged head of the Corporation!"

And furthermore, it appears that a large number of the members of the Association in Putney were consenting to the act; and by attaching their names to the instrument of expulsion thereby became aiders and abetters of the deed.

If any of those individuals whose names appear, were not fully persuaded in their own minds relative to the propriety and justice of thus summarily disposing of those members whom Mr. Noyes considered refractory, they were probably awed into humble submission and implicit obedience by beholding the rod of correction extended *in terrorem* over their heads; and lest a refusal on their part to affix their names to the fatal instrument should be construed by the "acknowledged head of the Corporation" into "an act of gross and deliberate insubordination." In such a case there would be no alternative but to submit to a fate similar to that of the victims before them, and suffer all the pains and penaltics in such cases made and provided.

But, perhaps, we ought in justice to a few individuals whose names appear in the foregoing list, to say, that they have since renounced the doctrines of Noyes, and voluntarily withdrawn—to their praise be it spoken—from the Association; and now have no fellowship with, nor sympathy for, the Perfectionists.

But the question may be asked, *Were Mr. Lyvere*

and Miss Edson Perfectionists? That they were *professedly* so there is no doubt; but were they really so? If they were Perfectionists merely in *profession* but not in *fact*, then in point of character they were on a level with common sinners, and were not entitled to the privileges and immunities of a society *so holy* as Mr. Noyes and his followers *profess* to be! That Perfectionists lay claim to all the heights and depths of perfect holiness, there can be no manner of doubt. The language of Mr. Noyes is plain and unequivocal touching this point. He says, "*We verily believe and unblushingly maintain that we are free from sin!*" Berean, p. 181. Here Mr. N. undoubtedly speaks in behalf of Perfectionists in general, and in reference to himself in particular.

Now if Mr. Lyvere and Miss Edson were Perfectionists in profession merely, then according to the doctrine of Mr. Noyes, they were entirely sinful; for he assumes that "*Every being in the universe, at any given time, is either entirely wicked, or entirely holy*" —that "*all men are either as righteous as Christ, or as wicked as the devil.*" If Mr. Lyvere and Miss Edson were "entirely wicked," then they had no right to a place in a community as holy as the Putney Association professed to be, and might have been expelled at any time without any injustice—and indeed in that case they never ought to have been admitted to membership. If they were thus wicked what becomes of the arrogant claims of Perfectionists? They profess to be the true Church. They set them-

selves up as a perfect model of primitive Christianity, and lay claim to all the miraculous gifts of the apostolic age; and they have promised "*to surrender all pretensions of being a true Christian church,*" *if they cannot* "*make out a case substantially like that of the primitive church.*"—Spiritual Magazine, Vol.II. No.10.

Now Mr. Noyes asserts that "the power of 'discerning spirits' was one of the gifts of the primitive church."—Berean, p. 45. But where is this gift among Perfectionists? If Mr. Lyvere and Miss Edson were "*entirely wicked,*" then Mr. Noyes or some of his co-adjutors, had they possessed that gift, would have been able to discern such "*wicked*" spirits. But this they were unable to do.

Being unable, at least in this, as well as in other instances, to "make out a case substantially like that of the primitive church," will they now "surrender," in fulfilment of their promise, "all pretensions of being a true Christian church";—or will they falsify their word and still stand it out when stubborn facts stare them full in the face, and they are destitute of a particle of proof to substantiate the arrogant claims which they have impiously set up?

Turn this subject which way you please, Mr. N. occupies a no very comfortable position; and from what precedes, as well as from what follows, it plainly appears that he must hang upon *one* or *both* horns of a dilemma!

But the question recurs—*Were Mr. Lyvere and Miss Edson Perfectionists?* That they were profes-

sedly so, no one doubts; but we ask again, were they *really* so? Were they Perfectionists not only in *name*, but in *deed* and in *truth?*

If it be admitted that they were Perfectionists, in a full and proper sense, then Mr. Noyes is plunged into still deeper difficulties. It will be readily granted that in that case he might with the utmost propriety receive them into his society; but Mr. N. has assumed that *real* Perfectionists, or Perfectionists of a higher order, are not only *free from sin*, but that they *can never fall into sin.*

Now if Mr. Lyvere and Miss Edson were *really* Perfectionists, they *could not sin*, according to Mr. N.'s doctrine. For what, then, were they expelled? For doing right? If so, injustice was done them, and the most downright despotism exercised over them. They had done no wrong—they had committed no sin—and yet they were summarily severed, at a single stroke, not only from the head, but from the whole "body of believers"! But will it be asserted, to avoid the charge of injustice, that they had really sinned? Then the security of the saints, so strenuously contended for by Mr. Noyes, goes by the board, and is clean gone forever.

But the mystery about the whole matter may be cleared up in few words:—If a person is perfectly submissive to the "acknowledged head of the Corporation," and commits the keeping of his conscience to that self-exalted functionary, do what he may, all will be well. But if he has a mind of his own, and acts for

himself, the very first independent deed, however right of itself, will be denounced as "an act of gross and deliberate insubordination"—a mortal offence, worthy of immediate excommunication!

By Perfectionists the will of John H. Noyes must be regarded as the rule of right, and taken as the standard of judgment. Whatever accords with that will is pronounced praiseworthy; but whatever is contrary to it, if it is not set down as sin, yet in point of demerit and penal deserts, is considered tantamount to it. Quiet, humble and unceasing submission alone can secure the favor of the "acknowledged head of the Corporation."

But the case which has been under consideration, together with other important facts which have come to light in Putney, show conclusively that Mr. Noyes has assumed the prerogative of controlling all matrimonial arrangements among Perfectionists, or at least in the society over which he has the immediate supervision. Implicit submission in all such matters, or prompt expulsion, are the only alternatives!

Mr. Noyes recommends marriage, not because he believes in its *validity*, but because he deems it *expedient* under existing circumstances. The *penalty of the law probably prompts his faith* in that expediency; and he seeks to evade that penalty by a *partial* conformity to the law. Were there no penalty annexed to the law touching this matter, Mr. Noyes would utterly discard the marriage institution among his followers, and trample it under foot as a thing of nought. When a person marries a member of the Corporation under the direction of

Mr. Noyes, that person is not united to one member only, but joined to the whole "body of believers." Thus when a bride is introduced to the Association, she is welcomed within the "charmed circle," and given to understand that she must consider herself a member of that body of which John H. Noyes is the head. And the bridegroom, to be a loyal subject and meet with favor in the eyes of the "acknowledged head," must be ready to adopt the sentiments of the Battle Axe Letter, and address Mr. Noyes as follows:—"*I call this woman my wife—she is yours, she is Christ's, and in him she is the bride of all saints.*"

CHAPTER XIX.

Bible Secretiveness.

An editorial article under the above heading, published in the Spiritual Magazine of Sept. 1, 1847, clearly exhibits the process by which Mr. Noyes and his coadjutors indoctrinate their followers, and lead them along step by step till they reach the verge of ruin; and then, perhaps, pleased with the fatal delusion, they take a fearful leap into the dark abyss below, almost unconscious of danger, though doomed to destruction.

Although the article referred to reveals the *modus operandi* by which these master spirits initiate their disciples into the higher branches and sublimer mysteries of Noyesism, yet it is couched in such language and contains such allusions as would render it unintelligible, —aside from recent disclosures,—without a thorough knowledge and insight into the system. But happily the veil has been removed, and the clue obtained by which to unfold the hidden abominations of Noyesism.

The author of the article alluded to, in his modesty more than intimates that Noyesism is the key which unlocks the store-house of divine knowledge and reveals the wonders of the universe; and that unless a person becomes a Perfectionist, the Bible will be to him a sealed book, and the priceless treasures of divine truth never obtained!

It is, moreover, asserted that "infinite treasures" are reserved for "advanced minds." Thus it appears that although an individual should secure the key of knowledge by embracing Noyesism, he is not to be let into all the secrets at once, lest his moral sensibilities, not yet rendered obtuse, should be shocked, and being affrighted at the grosser parts of the system, he should retrace his steps, and the object thus be defeated and the prey lost. But their sentiments must be dealt out very cautiously, and the sublimer doctrines inculcated only as the mind is prepared by a regular training for their reception, and in accordance with the principles brought to view in the following extract from the article alluded to:—

"Honesty will not suffer us to make a false statement of our views, but it will allow us to reserve them when we please. . . . Milk for babes, and strong meat for them that are of full age. . . . The Bible contains the germs of all truth—the distinct clue to all science. While, therefore, its meaning may be said to be so plain that 'he who runs may read'; and its straight path such, that 'the wayfaring man, though a fool, need not err therein'; yet it is also certain that the revelation of its deep treasures is altogether a matter of attainment. Get hold of its clue at the right end, and you proceed steadily and safely to unfold the mysteries of the universe: come at it elsewhere, and either you find it a sealed up volume of dullness, or if you attempt to interpret it you are liable to be lost in the midst of truth, inverted and misunderstood—liable to make the Bible the leading path to error and damnation. There is only a possibility that you will find your way back to the true starting place. Now the begin-

ing of this clue, the primary station of departure from which we shall alone safely and certainly be led into all truth, is undoubtedly found in the doctrine and experience of *salvation from sin.*"

Alas for us! the whole world *en masse* is doomed by these modern wise men to darkness impenetrable, and must hang their harps upon the willows and sit down in sad despair, never expecting to get the clue to a right understanding and correct interpretation of the Sacred Writings unless they become Perfectionists! These new lights, in some respects, appear to be near akin to the Romish clergy! If they do not, like Papal priests, lock up the letter of the Scriptures from the mass of the people, they profess to hold the keys of the kingdom of heaven, and they alone can give their true spiritual meaning! Hence we must wait on Mr. N.,—he being the "acknowledged head" of the "body of believers"—to turn the key, unlock the sacred volume, and reveal its hidden mysteries!

But the same writer, speaking in reference to the receivers of holiness after the Noyesite faith, proceeds as follows:—

"That untruthful curiosity which disregards the principal, plain significance of their lives, and prefers rather to criticise and understand the details of their conduct and motives, will find in them the same enigma, the same occasion of error and stumbling, that they find in the Bible. 'The wind bloweth where it listeth,' says Christ, 'and ye hear the sound thereof; but ye cannot tell whence it cometh, nor whither it goeth: *so is every one that is born of the Spirit.*'"

Thus Perfectionists, with their high-sounding professions of holiness and pretensions to super-eminent spirituality, shrink from the scrutiny of the world respecting the "details of their conduct and motives." But why so? The Savior assigns the sole reason why men prefer darkness to light, and that is, because their deeds are evil; and he asserts in the same connection, that "he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 19–21.

Again—the same writer continues:—

"While it is our business to present day by day to the world the great proposition which they most need, and which honest men can understand, viz., 'the righteousness of God which is by faith,' it is not our duty (because it would be injurious if not impossible) to set before them all the lessons which a spiritual man finds in perusing the revelation of God in the illumination of the Holy Ghost."

Undoubtedly there is direct reference in the above language to those peculiar sentiments characteristic of Perfectionism—those licentious doctrines which Mr. Noyes considers of great importance—holding them second only to theology itself!

Thus we are made acquainted with the course pursued by Mr. Noyes and his associates in conducting their followers, deluded and hoodwinked, along the road that leads to infamy and death, and bringing about their utter degradation and ruin; and probably they witness with rapture the results of their well-directed efforts.

not probable that all are thus deluded and ously led like the lamb to the slaughter; for ving acquired a tolerably correct knowledge of acter and tendency of the system, have, no viewed it with the eye of the libertine, and d by impure motives, joined the "body of ," and thereby availed themselves of a favora- rtunity to carry out their base designs, and, awless lust. They may also fancy that they nd in Noyesism a kind of universal salvo for all ble sins; and may have appeased the upbraid- conscience by viewing through the medium of esite faith this ruinous vice, transformed into plary virtue!

ver dangerous to listen to the dulcet strains of ing syren, but some have listened to the voice charmer—being unacquainted with the nature lency of the doctrines taught by Noyes, they the sincerity of their hearts and the simplicity souls, embraced them; and becoming at length ed with the pleasing delusion, by the aid of fluences exerted upon them, have been brought it to the sole dictation of Noyes, who has d them as lawful prey; and they have in the d perhaps to their sorrow, found themselves nd in the meshes of Perfectionism. Being under powers and surrounded by influences ich they were unable to grapple, and against ; would be in vain to attempt to contend—the of escape being closed around them, and

terrified at the thunderbolts of wrath and indignation which not unfrequently burst forth from his "Holiness" whenever any uneasiness is manifested, they have been compelled to succumb, and have yielded themselves, though perhaps very reluctantly, to his sovereign sway, and have at length become the passive instruments of lust and cupidity. These hapless victims having lost their virtue, lay aside their modesty and are soon seen glorying in their shame. Their ruin went on rapidly —the work of destruction was cut short in wickedness; and from the very depths of degradation and the pits of pollution, these deluded votaries of vice send up the ringing shout of liberty, and loudly proclaim their fancied freedom! Freedom from law, but bondage in sin! They hug their chains with a death-like grasp, though boasting of freedom, and are the subjects of the most servile bondage while loudly proclaiming their liberty! Such are the results of this strange and almost unaccountable delusion!

But let us listen to their own language relative to the subject under consideration. In the Spiritual Magazine of Nov. 1, 1847, we find the following graphic account of events which had but recently transpired, and were frequently transpiring in the Association at Putney:—

"The concentration of interest, of will, of affection, in this body, demonstrates the presence of a moral magnet of inconceivable strength. *Every kind of character has succumbed to its power. Iron wills have broken; excessive self-esteem has bowed; acquisitiveness has opened its hand; the affections have withdrawn their strength from every attraction without, and*

ithered within the charmed circle. The resistance of nature i many cases was tremendous. How often have we seen passion casperated to the pitch of insanity, in the last agony of crucixion—the last strain upon its attachments; but the inflexibility of uth conquers—the central attraction prevails, and immediately upture illumes the countenance where the blackness of despair as brooding. This process has been repeated till all its phemena are familiar, and we are able to calculate results with recision. . . . We have seen imaginations suddenly cast down, id thoughts captivated by *one flourish of our spiritual weapons.*

"The gravitation of hearts is irresistible. One daily interurse is rapidly condensing life and intensifying the power of ve. . . . Private tastes are all offered up on the altar of niversal love. Our senses perceive a jar or discord with ncreasing acuteness, and perfection must be the result of the volution of our social machinery. It turns out daily miracles."

If their social machinery turns out *daily miracles*, e may infer that they can be *manufactured to order!* hus we have laid before us, by Perfectionists themelves, the *breaking-down* process—the bringing of ills and thoughts into captivity and complete subjecion, not to the will of Christ, but to the will of John I. Noyes! And this, too, not in a solitary instance—few isolated cases—but in numerous instances. All ust bow the knee and lick the dust before this would-e Pontiff. The language above quoted was somewhat lark and mysterious before the recent disclosures, but he *revelations* in Putney have thrown a flood of light, nd language which before was very obscure is now erfectly plain and intelligible. The process alluded o by Perfectionists appears, from their own language, o have been so often "repeated" that they had

become adepts in the business of *breaking-down;* and the whole phenomena was so perfectly familiar that they could "calculate results with precision." They appear to have acquired wonderful skill in flourishing "spiritual weapons." And under the influence of the great "moral magnet of inconceivable strength," which was among them, is it at all strange that each devoted victim should be drawn within the "*charmed circle*," and doomed to irretrievable ruin?

Wherein does this "process" differ, in its essential features, from the course pursued at houses of ill-fame in our principal cities? A virtuous, inexperienced, and unsuspecting female is unfortunately thrown within the circle of influence which surrounds a city brothel; immediately the most unhallowed influences are brought to bear upon the hapless victim. Finding it impossible to extricate herself—after many unavailing efforts—the last ray of hope being extinguished, she yields herself into the hands of her destroyers and her fate is sealed. The rising emotions of a virtuous heart being suppressed, and the moral sensibilities rendered obtuse, sensual delights alone "illume the countenance where the blackness of despair was brooding."

The "process" which was so "familiar" to the master-spirits of the Perfectionist Association at Putney, agrees in all its essential features with the course pursued at those fountains of iniquity, those gateways to death, to which we have alluded. The analogy between the two is striking, the parallel

ast perfect. If the course pursued by Perfection- is not in every respect so compulsory, it is none ess effectual and fatal. Virtuous females have been rn in and ruined by the heads of the Association utney, yet Mr. Noyes called the company banded ther there a holy Community, and impiously rted that the kingdom of Heaven was established at Association!

CHAPTER XX.

Pretensions of Perfectionists to Miraculous Power.

Perfectionists lay claim to all the miraculous gifts of the apostolic age; and strenuously contend that as signal displays of Divine power may be expected among them as were exhibited in the Primitive Church. A simple portraiture of the moral character of Perfectionism abundantly confutes this preposterous assumption, and the subject might thus be summarily disposed of; for we cannot suppose that supernatural gifts would be conferred upon persons who do not sustain a fair moral character. But the Perfectionists appeal to facts in confirmation of their assumptions, and present arguments to sustain the position which they have taken. The subject is one of some importance, and the question whether the age of miracles is past, has, for centuries, been one of hackneyed discussion throughout Christendom. Whatever views may be entertained in relation to this question, the sequel will present the pretensions to miraculous power by the Perfectionists to public view in a most glaring and even ludicrous light.

Miracles have been seized upon by all the petty impostors, from the days of Mahomet down to the times of *Joe Smith* and *John H. Noyes*. The mantle of pretended miracles has been thrown over the most hideous deformities by all the *pseudo*-sects in Christendom. The credulous and those in whom the *bump* of

llousness is fully developed, are struck with awe onder at the very mention of a miracle, and are deceived with pretensions to wonder-working ; and if an impostor by *spiritual jugglery* can ce the conviction that he is divinely commis- l, and thus gain the entire confidence of a n not accustomed to investigation, he can palm off ost glaring absurdities, and accomplish the most ous designs, with the utmost ease and facility.

e great *magician** of Putney, as well as the won- seer of Palmyra, is no less an impostor than the ned Arabian Prophet! Mahometanism, Mor- m, Perfectionism, and a long catalogue of other are all of kindred character. They are but the l species of the same genus. In addition to the and the *Golden Bible*, we now have the *Berean*, luction of Mr. Noyes, which his followers firmly e to be an inspired book!

e limits of this work will not allow of an extended igation of the subject of miracles. The question e cessation of miracles, we propose, Providence tting, to examine in a separate publication; hall here make only a single remark touching this r. Much confusion in relation to this subject has

---

e application of the term *magician* to Mr. Noyes is not gratui- r wholly unauthorized. A writer in the Spiritual Magazine, as a member of the Putney Community, speaking in reference Community and its "acknowledged head," says—"He must *agician indeed*, if without any weapon but the wand of his ie had reduced the intelligence, the pride, the natural independ- this company, to its present subordination."

undoubtedly arisen from a want of distinction betwee the *ordinary* and *extraordinary* gifts of the Spirit The *extraordinary* gifts of the apostolic age, such a miracles, &c., were designed to substantiate th Divine commission of those who possessed them, an place upon a permanent basis the whole noble supe structure of Gospel doctrines. The specific object f which these miraculous endowments were conferre having been accomplished, they would of course cea being no longer necessary. The first promulgators Christianity, under a Divine commission, spread abro the doctrines which they had received, and confirm the truths which they taught by many infallible sign and having accomplished their work, their acts we placed upon record and transmitted to after gener tions, accompanied by the *ordinary* influences of t Spirit, which were to continue to the end of time. the record given does not convince a person of t truth of Christianity, he would not be convinced thou one should rise from the dead.

Although it does not enter into our present design discuss at length the question of the cessation miracles, yet we propose to give a full account of t *pretended* miracles wrought by Mr. Noyes at Putne and shall exhibit the utter shallowness of his prete sions to miraculous power, and also the gross wicke ness connected with such pretensions and carri forward under this assumed covering. In the follo ing chapter we shall commence the examination of M N.'s pretended miracles.

CHAPTER XXI.

Pretended Miracles of Noyes.

CASE OF MRS. HARRIET A. HALL.

Great prominence has been given by Perfectionists
› the case of Mrs. Harriet A. Hall, and through their
forts to give it publicity, this case has obtained some
›toriety. And in view of the fact that Mr. Noyes
:taches *much* importance to it, and has even set it
rth as an "*unimpeachable*" *miracle*, perhaps this case
entitled to some attention. Mr. N. seems to take it
r granted that this case is unanswerable, and evi-
›ntly considers it sufficient, in connection with many
:her cases of like character but of a lower order, to
lly substantiate his claim to *miraculous power*, and
ttle the question of his *divine commission!*

In the Spiritual Magazine of Oct. 15, 1847, Mr. N.
›eaks thus in reference to this case:—

"The cure of Mrs. Harriet A. Hall is as unimpeach-
›le as any of the miracles of the primitive church. It
notorious that she had been sick eight years, with a
›mplication of diseases; that she was completely bed-
d, and almost blind, lying in nearly total darkness.
rom this state, she was raised instantly, by the laying
› of hands, and by the word of command, into strength
hich enabled her to walk, to face the sun, to ride
iles without inconvenience and with excessive pleas-
re."

Now, *if* the case of Mrs. Hall *is as* "*unimpeacha-*
le" as it is represented to be, we are certainly bound

to acknowledge the supremacy of Mr. Noyes, and admit the claims which he has set up. But the case is open for inspection, and the people have a *right* to investigate the matter, and are not bound to concede the claims of Mr. N.—which appear to be quite arrogant—unless the facts in the case fully sustain the position which he has voluntarily assumed.

We think we hazard nothing in saying, when the subject is submitted to public scrutiny—has passed a careful examination—and the facts are brought out, the opinion will be almost or quite unanimous that it was a very visionary affair—one of the greatest apologies for a miracle ever got up; and having no sure foundation on which to rest, it will be left "air-suspended like the baseless fabric of a vision."

But let us look at a few of the most prominent features, and endeavor to take a just view of the whole affair. As it has been publicly announced by the Perfectionists as a miracle as "unimpeachable" as any in the "primitive church," perhaps the curiosity of many has been so far excited as to create some desire to know the circumstances connected with the "raising" of Mrs. Hall. It may not be improper to gratify, to some extent, that curiosity; and, indeed, this may be necessary to a right understanding of the case, although it must necessarily occupy more space than was originally assigned to the subject.

A very circumstantial account of the whole affair is given by three witnesses—all interested, however, being the parties concerned; but as their testimony is

ıave, we must take it for what it is worth. We
ɜ Mr. Noyes takes it for granted that *every*
firmly established by the testimony of these
ıterested witnesses!

testimony is published in the Spiritual Magazine
. 15, 1847, and is introduced as follows:—

ɜ testimony of the parties concerned was taken
ɜequest, and in presence of John B. Foote, of
ɔreland, N. Y., for his private use, and not with
to publication. We think, however, it may be
iately inserted here.

ɜstimony of Three Witnesses in the case of Harriet A. Hall. Given at Putney, July* 3,

TESTIMONY OF HARRIET A. HALL.

ht years ago I was taken sick. The physicians
ny disease the dropsy, particularly of the chest
ɟion of the heart. There was also at the same
ɜerious affection of the spine. I had previously
liver complaint, for which I had been under
ɔonion treatment. This became much worse at
ɜ above mentioned, insomuch that my breathing
very difficult, and I was under the necessity of
ɔupped frequently. I had night sweats and
fever—was thought to be in the last stages of
ption. My life was despaired of. A dreadful
attended all these symptoms, which continued
ight months. After that period, the difficulties
ny chest and lungs subsided, but my back
much worse. This disorder was connected with
ɔle pressure on the brain. All exercise was

* Formerly Harriet A. Baker.

attended with much pain, and evidently aggravated t disorder, so that I was at last forbidden by the phy cian even to walk, or stand on my feet; and I lay year and a half without attempting any exerci After that I was able to walk a little. Three ye from the commencement of my sickness I was sudde reduced to entire blindness. This continued six mont In the seventh month I began to see a little.

'About this time my mind became interested in t subject of Animal Magnetism, and hearing that Mr. H. Noyes had made some successful experiments that science, I sent for him. His operations had so good effect upon my eyes. I soon began to perce that he was a Christian, and requested him to info me about his faith. He sent me books and papers, a conversed with me, and I immediately saw the truth his testimony, and confessed myself a believer in p fect holiness.—From that time I began to improve health, took more exercise, and was able to walk m and more. Soon after this, (Oct. 27, 1843) I w conveyed to Mr. Noyes's house. To the astonishm of my friends, the ride (distance two miles) did n pain or tire me, and I steadily grew better, under M Noyes's care, till I was able to walk about the ho quite comfortably. My head and eyes improved, that I could write again.

'After several weeks, Alex. Wilder, who was in M Noyes's family, began to magnetize me, and assum the charge of my case. He drew me away from M Noyes, and by constant manipulation enveloped me his own spirit. From this time I began to be wor My old disorder returned upon me, and with m power than ever. I returned home, and to my c state of prostration and darkness. About this time t separation between Mr. Noyes and Mr. Wilder to *place*, and I was deceived by Mr. Wilder so far that

; much of my first confidence in Mr. Noyes. My lth continued worse for the ensuing three years and alf.

In the course of this time (viz. on the 2d of Nov., 15) I was married to Mr. Hall, a man who made no fession of religion, and who, though somewhat ndly to Mr. Noyes's writings, was on the whole an del. I was barely able to sit up long enough to go ough with the marriage ceremony. After this I was arated still farther from Mr. Noyes, and at last ame nearly as much a skeptic as my husband.

But in the mean time my brother and two sisters l returned fully to fellowship with Mr. Noyes, and communication was kept open between him and our ily. By this means my heart was finally turned k to my first love and confidence. Indeed, very n after my feelings took a favorable turn, I was acted and bound to Mr. Noyes more strongly than r, and invited him to visit me. This took place in fore part of June last.

I had felt, through all my sickness, a dim, instinc- assurance that I should yet recover, and from the e of my first acquaintance with Mr. Noyes I had re or less expectation that I should be healed by h. This expectation revived with much strength at time of my return to his fellowship.

It may be mentioned here, that in the whole course my sickness, medicine of every kind proved ineffec- l and injurious. I tried many kinds, and many tems of practice. I consulted at different times not s than ten physicians. At length I lost all confi- ce in medicines, and about the time of my renewal intercourse with Mr. Noyes, entirely abandoned the of them, committing my case to the care of God.

On the 22d of June, Mr. Noyes, in company with s. Cragin, *visited me*. I was at that time in a very

low condition—lower than ever before. An additional disease, viz. ulceration of the kidneys, which commenced a year and a half ago, had become very painful and threatening. I was unable to move or to be moved, without excruciating pain in my back and kidneys. My eyes could not bear the light. A mere crack of the window, below the curtain, was all that I could endure. Yet I expected to be healed, and even to go home with Mr. Noyes, at his first visit, and had told my husband on that morning that I should certainly get well, and asked him what he should think if I should go away with Mr. Noyes.

'I will not attempt a particular account of the things that were said and done by Mr. Noyes and Mrs. Cragin during the three hours of their visit to my dark room. They will speak of these things themselves. I will only say that I was calm and happy through scenes which would once have been agitating and even frightful to me.

'Mr. Noyes at one time spoke of going home, but I could not believe that he would go till I could go with him. At length I told him that I would do any thing that he would bid me. He told me to sit up in the bed. I did so with ease. He then commanded me, with great energy, to 'get up'; and taking me by the hand, led me to a chair. Without pain and with great delight, I sat before the window. Mrs. Cragin raised the curtain and let in the blaze of day. My eyes were perfectly well, and drank in the beauty of the world all new to me, with wonderful pleasure. I was constrained to declare again and again that I was 'perfectly well.' I called for work, and found myself able to knit with facility. It was soon determined that I should go home with Mr. N. and Mrs. C. I was immediately stripped, by my sisters and Mrs. C., of my extra flannels and caps, and my grave-clothes in general, and in an ordi-

ry dress, without spectacles or veil, I took my seat in he carriage, and rode two miles, in a south direction, n the light of a mid-day summer's sun, without the least fatigue. That was indeed a joyful ride. I was conscious of perfect health. All pain in my head, back and kidneys had vanished.

'This event took place about two weeks ago. I have never doubted since that I was healed instantaneously by the power of God. I have gained daily in power over my muscles. I have been able to ride long distances, to attend meetings in the evening at home, and on Sunday at the Chapel, to take my meals with the family, &c. &c. My appetite is very good. My eyes are strong. I am fast overcoming the effects of the long disuse of my limbs, and am learning to walk as fast as can be expected of a child. On the whole I can honestly say, that whereas for eight years past I have been a miserable, bed-rid, half dead victim of disease, I am now well.'

TESTIMONY OF M. E. CRAGIN.

'During the past three months, I have been myself affected with a painful disease which I ascribed to various secondary causes. Despairing of help from human aid, I committed myself fully to Jesus Christ as physician for the body as well as the soul. After making this surrender the scales fell from my eyes, and I recognized *unbelief* as the first cause of disease and death. I saw that I must have a healthy spirit in order to have a healthy body. After much bodily suffering and mental conflict with the powers of darkness, I was enabled through the grace given unto me to confess Christ within me a Savior from the power of unbelief. The result was an almost immediate restoration to health. Sickness left me as suddenly as it had seized me, and I found myself able to prove by word

and deed that the power of Christ's resurrection had taken effect in every part of my nature.

'Before I received final deliverance I thought much of the case of Mrs. Hall. From what I heard from time to time from her, I was sensible that she was fast approaching the same point with myself, namely, a thorough conviction that *faith* alone could save her from death. I fully believed that the work begun in her in 1843 would be completed, but was conscious that any testimony which I could give her respecting my confidence in the power of faith would be powerless so long as I was in bondage myself. On the morning after my confession of Christ, I felt as though I was ready to visit her and testify to her of the power of God. On my way to her residence I was perfectly well, and very happy in the prospect of being a help to her. When I entered her darkened room and saw her helpless condition, I was struck with horror at the nightly power of unbelief, and the thought arose in my mind that she was in the same grave from which I had been raised. At the same time I felt a perfect willingness to go down into the grave again, if by so doing I could help her out. As these thoughts and desires occupied my heart, I was conscious of general sickness and distress of body unlike any thing I had ever felt before. But as my mind was filled with what I was anxious to say to her, I did not give my attention at all to my bodily feelings.

'When Mr. Noyes said to me that he had got through what he wished to say, and that I might talk to her, I immediately began to tell her what God had done for me in saving me from unbelief. I had not talked more than a minute before a 'horror of great darkness' seized me. I realized as I never did before the murderous nature of unbelief, and God's hatred to it. My eyes grew dim so that I could not distinguish

objects, and my hearing left me so that I could not hear the sound of my voice. Still I resisted until my tongue was palsied and I did not know what I was saying. I had sufficient consciousness left to attempt to rise to go to the door, but I felt as though Mr. Noyes was not willing. I felt as though I was sinking lower and lower into a dreadful dark abyss. When I began to recover I found myself sitting in my chair, and heard Mr. Noyes commanding me in a loud voice to look at him. The tones of his voice thrilled through me like a shock of electricity, and as soon as I looked at him life triumphed over death. I rose and walked the room, astonished and delighted at the power which I felt diffusing itself through my veins, recalling me to newness of life. I said to Mrs. Hall, This is the most effectual preaching you can have; I have tasted of death, and behold the power of the resurrection. After conversing with her some time, this same horror of unbelief began to paralyze me again. I rose and attempted to throw it off, but could not. I called to Mr. Noyes, and had sufficient presence of mind to look steadily at him until I partook of his strength, and it passed away. The remainder of the day I was stupid and sleepy, and felt as I imagine persons do who have been recovered from drowning; but since that time am perfectly sound in health.'

TESTIMONY OF J. H. NOYES.

'Many circumstances have conspired to draw the attention of believers in this place within a few months toward the healing power of Christ, and to raise a belief in their minds that great manifestations of that power are at hand. The unity, internal and external, into which we have lately been brought, the power and success of our testimony to the world around, and the exigency of our situation in the midst of the raging

enemies of faith, enlarged our expectations and stimulated us to demand more strength from God. Some instances of the victory of faith over disease, which were notable to us, though not to the world, occurred during the past winter and spring.

'Soon after we came together in family unity, Mrs. Cragin was attacked by disease of an obstinate and threatening character. This brought me into a necessity of examining our position in relation to sickness, death, medicines, &c. I settled my own principles more thoroughly than ever before, and gave a course of lectures, in which I declared my independence of the medical systems of this world, and claimed for Christ the office of physician to our community. There was but one heart and one voice among us about the matter. I treated Mrs. Cragin's case on faith principles entirely; and though the struggle with the power of death was long and desperate, life gradually prevailed.

'After Mrs. Hall returned to our fellowship, I began to have a strong impression that the first signal manifestation of healing power would be in her case. The fact that she had come under my care several years ago, and a cure had been commenced, which had been defeated for the time by evil powers, seemed a pledge of a complete work yet to come. Her connection with an infidel husband and an infidel father, made her case just such an one as we might suppose God would choose, if he wished to strike a death blow at unbelief. From the time when she invited me to visit her, I felt myself challenged to a public contest with death. I made up my mind not to go to her, till I could go in the fullness of faith; and I had an assurance that my dealings with her at this time would not be like those of the former trial, but altogether more swift and decisive.

ı. Cragin's case was yet upon my hands. Her
ı, though often routed, yet persecuted her from
time, and I found at last that the traitor who
n in was a subtile spirit of unbelief. It became
to me that a decisive and final victory over
f was essential to a permanent victory over
of any kind, forasmuch as unbelief is the
ing cover of all subordinate powers of evil. It
came evident that I could not reasonably expect
ry victory over unbelief abroad, till I had
d it at home. This then was the burden that
n my heart, viz., I must lift Mrs. Cragin out
grave of unbelief, before I can hope to raise
all. On Monday (the 21st of June,) the con-
unbelief came to its crisis in the case of Mrs.
. In the evening meeting she testified her
ıce that Christ had saved her *forever* from the
ving spirit. The next morning, I saw that all
ady for a movement towards Mrs. Hall. Her
was at our house and wished to be carried home.
Mrs. Cragin went with her.

e first half hour of our visit to Mrs. Hall was
in general discourse on the subject of faith.
I had finished what I had to say, I called on
Cragin to speak. She commenced, but had not
ded far, when she began to be pale and faint.
her hand and supported her while she sunk into

I said to her several times in a loud voice,
at me.' She heard me not. Her eyes were
but fixed and glassy like a dead person's. I
l my head forward till my eye was in range with
ection of hers. At that moment there was a
ır of recognition in her eye. I smiled and she
. by a smile (!). Immediately the deadly spell
away, and Mrs. C. emerged into angelic life

and beauty (!). This scene was afterwards repeated in a milder way.

'When these transactions were finished, Mrs. C. and I placed ourselves in more immediate communication with Mrs. Hall, by taking hold of her hands. I perceived that the power of unbelief was broken. Mrs. Hall declared with emphasis that she felt 'something good' taking place in herself while Mrs. Cragin was dying(!). Up to this time, I had no very definite idea of what was to be done for Mrs. H. The way seemed to be open for her release, but the circumstances in which I found myself were new, and I shrunk from any thing like over-boldness or experimenting. I thought and spoke of returning home, and yet it seemed to me that she ought to go with me. On the whole I could not leave her so.

'At length as I walked the floor meditating on these things, an omnipotent will began to infuse itself into my consciousness. I said in my heart with a freedom which goes with the power of realization.—'*God shall have his own way in this matter.*'

'Soon after this the way was naturally and easily opened for me to call her forth from her prison, and I did it as she has described, with full consciousness of the co-operation and authority of God.

'After she arose, and while the women were changing her clothes, I walked in another room, and then again felt an omnipotent will going forth from my heart, decreeing as from the throne of the universe, that she should go home with me(!); which she did as she has related."

An editorial note added to the above says :—

"At the date of this paper [Spiritual Magazine of July 15, 1847] Mrs. Hall remains well. Her muscles have nearly recovered their natural strength, so

iat she is able to walk with ease, and to work moderately."

We have thus given the testimony in full relative to ie *raising* of Mrs. Hall, just as it was spread out efore the public by the Perfectionists. As the transctions were of a somewhat private character, we take for granted that we are now in possession of all ie material facts respecting the whole affair, with hich they intend to enlighten the public. Let it be emembered that the testimony relative to this *wonerful* case, was given by the "*parties concerned*"—ie *operator*, the *assistant*, and the *subject!*

This case has been trumpeted abroad as a *miracle*, s "unimpeachable as any of the miracles of the rimitive church;" but it will be looked upon as contemptible affair by an intelligent community. he whole account from beginning to end is tinctured ith the ludicrous, and some portions of it are extremely isgusting; yet it is spread out before the public by Ir. Noyes with all the minuteness of exact detail, as ough every part of the transaction was of the most importance. And Perfectionists swallow the hole story, as a marvellous affair, without any scruples hesitation. This is undoubtedly very gratifying to ie ambitious spirit of Noyes; and seeing the affair ok well among his followers, he spread his sails, ught the breeze, and attempted to advance the more pidly, but his glorying and triumphing—like that of ie wicked—was destined to be of short duration. A d revulsion was at hand.

CHAPTER XXII.

Pretended Miracles of Noyes continued.

CASE OF MRS. HARRIET A. HALL—CONTINUED.

It may perhaps be thought by some to be a mere waste of words to dwell upon this case; but it is claimed to be a cure as "*unimpeachable as any of the miracles of the primitive church;*" and should it receive no special attention, Perfectionists might lift up their heads and triumphantly assert that it was such a notable miracle that it could not be gainsayed. Hence, it seems to be necessary to exhibit the shallowness of the pretensions of Mr. Noyes, and show that the attempt to palm off this affair as a *miracle*, is a perfect imposition upon the people, and an utter outrage upon the intelligence of the community.

It will be found on examination that this PRETENDED MIRACLE was no *cure* at all; but a mere temporary effect resulting from natural causes to which we shall hereafter allude. Cases of like character are of quite frequent occurrence; and we deny point blank that this was a miracle, or even a semblance of one; and shall endeavor to show to a demonstration that there was nothing at all supernatural in this case, the testimony of the "three witnesses" to the contrary notwithstanding. We deliberately take this position, although we thereby run the hazard of having the gentleman uncork anew the vials of his wrath — labelled "holy indig-

nation" — and pour out their contents without mixture of mercy upon our head.

But let us look at a few of the statements contained in the testimony given. After Mr. Noyes had commanded her to "get up," Mrs. Hall says, "*I was constrained to declare again and again that I was perfectly well.*" She also says that during her ride of two miles, she "*was conscious of perfect health.*" Again, about two weeks after this event she says, "*I have never doubted since, that I was healed instantaneously by the power of God.*" And finally, Mrs. Hall closes her testimony in the following emphatic language:— "*On the whole, I can honestly say, that whereas for eight years past I have been a miserable, bed-rid, half dead victim of disease, I am now well.*"

But accompanying the strong and unequivocal assertions of Mrs. Hall, that she was "*well*"—"*perfectly well*"—and "*conscious of perfect health*," we find the following language used about two weeks after she was "healed instantaneously" and made "*perfectly*" whole:—"I have gained daily in power over my muscles. . . I am fast overcoming the effects of the long disease of my limbs, and am learning to walk as fast as can be expected of a child"!

How do these different statements agree with each other? Two weeks after she had come in possession of "*perfect health*," she says she had "*gained daily* in power over her muscles," and was "*learning to walk as fast as could be expected of a child*"! About three weeks after the wonderful occurrence transpired and

she pronounced herself "*perfectly well*," the Editor of the Spiritual Magazine says:—"Her muscles have nearly recovered their strength, so that she is able to walk with ease, and to work moderately"!

But how, if she was "*perfectly*" healed at first, could she be gradually and constantly improving for a long time afterwards? Why, Mr. Noyes had told her—and she verily believed it—that the *disease* was *entirely removed*, but that her limbs had been so long inactive that they must be gradually restored to strength, and that she must learn to walk as the child learns!

How does this case compare with the miracles of Christ and his Apostles? If it is as "unimpeachable as any of the miracles of the primitive church," we may certainly expect to find a striking resemblance, in all their leading characteristics, between them. But is this the case? Not at all. Not a parallel case can be found—not an instance on record, either in the Old or New Testament, in which an individual who had been unable to walk, from whatever cause, or however long the period, and was miraculously healed, who was not restored to perfect soundness. And not unfrequently were persons thus healed immediately seen "*walking and leaping*," thus giving the most convincing and incontestable proofs of the application of superhuman agencies, and the genuineness and completeness of the work. We have an instance in Acts 14: 8—10, of a man "*impotent in his* FEET" who had *never* walked, whom Paul restored, and it is said he "*leaped and walked.*" We also have an account of a still more

ng instance, recorded in the 3d and 4th chapters
cts. We have there an account of a man "*above*
years old," who had been lame from his birth,
a Peter healed, "and *immediately his feet and*
bones received strength; and he, *leaping up*,
, and *walked*, and entered with them into the tem-
walking, and *leaping*, and praising God." These
ns, though they had *never* walked, and one was
ve forty years old," did not have to learn to walk
"*child.*"

all the miracles wrought by Christ, his Apostles,
the ancient Prophets, there was no half-way work.
n commenced, the work was immediately carried
ard to its completion.

ad the miracles wrought in the Primitive Church,
h were designed to prove beyond a doubt the truth
hristianity and place it upon a permanent basis,
of a partial kind, or of an obscure character,
ts might have reasonably arisen, and been enter-
d in reference to the matter; hence the Divine
ior of the Christian system, for the purpose of
ving all cause of valid objections, and every rea-
ble ground of disbelief, presented the substantiating
fs in the clearest light and the strongest possible
ner, so that if rejected, it must be in the face of
ence as clear as the shining of the sun at mid-day.
ow strong, how clear, how convincing the proofs
n from the miracles of the Primitive Church; and
weak, how dim, and even how contemptible, the
ence coming from the mere pretensions of Noyes!

It is as valueless, and far more insignificant, than the veriest taper in the full blaze of meridian day.

We might now dismiss the case of Mrs. Hall, and at this stage submit it to the public for decision, with a moral certainty—yea, without even a shadow of doubt —respecting the verdict which would be rendered; but as Mr. N. attaches so much importance to the matter, and as there are to him so many interesting circumstances clustering around this case, we deem it proper to notice it still farther, and give the public a few more items of information in reference to it.

Not a very long period had elapsed after Mrs. Hall was "raised" by Mr. Noyes, before she relapsed into her former condition — and her old complaints again exhibited all their original strength and virulence. After having remained at Mr. N.'s for a number of weeks from the time she was "healed instantaneously," Mr. Hall, her husband, becoming dissatisfied for some reason, was unwilling to let her remain longer, and accordingly removed her home. Being away from the presence of Mr. N., and beyond the reach of the influences with which she had been surrounded—whether mesmeric, or what not—while at his residence, the excitement, or whatever kept her up, subsiding, she immediately sunk into her former state, and was as bad or worse than ever. And Mr. Noyes had the privilege of again trying his *miracle working* (?) power, but without much effect, only affording temporary relief; and she has ever since remained much in her former condition, only alternately a little better or worse, as

rrounding circumstances and her own feelings might ect her.

Does all this look like a miraculous work—a radical re? Did any of those healed by Christ or his Apos- s thus relapse? Certainly not. If they were not erward proof against disease, they certainly were as ely to be attacked by some other disease as the one m which they had been healed. But says Mr. oyes, "He [Christ] did not insure them [his patients] ainst relapse, but on the contrary said to one of m—'Behold, thou art made whole; sin no more, t a worse thing come unto thee.'" The case here erred to is not parallel with the one under consider- on. A relapse appears to have been suspended upon condition of sinning, and it is certainly implied that re would be no relapse if no sin was committed. s. Hall, being a Perfectionist and consequently not pable of sinning, according to the doctrine of Noyes, uld be in no danger of a relapse. But she has apsed; of course there was no radical cure.

Speaking in reference to this case some weeks after occurred, Mr. Noyes says—"How many said, 'If arriet Hall only *holds out*, we will believe.' She *has* ld out, and is daily walking your streets; and *how ny of you have kept your promise?*" It seems, that pretended miracle not gaining much credit in the mmunity, and proselytes not being multiplied accord- g to his hopes and anticipations, Mr. N. felt disposed take the people to task for their unbelief; and he nifests the disposition—but unfortunately for him he

lacked the power—to force them up to the work, *compel* them to believe. Being impatient of delay, severely rebukes them for not acknowledging his po and submitting to his authority. He says—undo edly considering it a very convincing argument—" *has* held out." But the truth is, she *has not* held and all the arguments based upon that circumstance by the board.

Again: let us look at the *means* used for her re ery at a former period. In the summer or early of the autumn of 1843, which was about four ye after her sickness commenced, Mrs. Hall says " mind became interested in the subject of Ani Magnetism, and hearing that Mr. J. H. Noyes made some successful experiments in that science sent for him. His operations had some good effect my eyes." After having been mesmerized a num of times, she embraced the doctrines of Noyes, says—" From that time I began to improve in hea took more exercise, and was able to walk more more. Soon after this, (viz. Oct. 27, 1843,) I conveyed to Mr. Noyes's house. To the astonishm of my friends, the ride (distance two miles) did pain or tire me, and I steadily grew better, under Noyes's care, till I was able to walk about the ho quite comfortably. My head and eyes improved, that I could write again."

It appears that some months previous to the t just alluded to by Mrs. Hall, Noyes had commenc *operations* as a magnetizer—for Mr. Wilder, as will

n by referring to his affidavit, says—"Returning
m a tour in Massachusetts in February, 1843, Mr.
yes began to try his skill in Animal Magnetism."
d it appears that in a few months he had acquired
ne celebrity, for Mr. Wilder continues—"Reports
d gone abroad of his skill as a magnetizer. A young
n named Baker requested him to visit his sister,
ow Mrs. H. A. Hall,] who for several years had
en confined to her bed. He did so a number of
nes. She also became a proselyte to his doctrines.
October she came to his house, and remained about
ree months. He continued his manipulations occa-
nally."

From all that is said in reference to the case of
rs. Hall it is evident that no more wonderful agencies
re employed in the partial restoration or temporary
ief which she experienced in the autumn of 1843,
n mesmeric influences; nothing supernatural was
en pretended. And yet there were some things
nost or quite as surprising as those which took place
the time of her pretended miraculous cure. She rode
e same distance(two miles)to the astonishment of her
ends, and she asserts that it "did not pain or tire"
r. She also gradually improved in walking and in
ner respects, much as she did after the wonderful
rformance in the autumn of 1847.

Mr. Noyes says in his "testimony" touching this
tter, that "the fact that she had come under my
re several years ago, and a cure had been com-
nced, which had been defeated for the time by evil

powers, seemed a pledge of a complete work yet come." It seems then that Mr. Noyes would have that, though the cure was commenced under mesm influences, yet it was completed through supernat agencies. He pretends that he went to her in the ness of faith, and with the assurance that his deali with her would not be like those of the former t but was confident before he commenced that the w would be "altogether more swift and decisive!"

But let us glance at the *manner* in which he affe to perform this wonderful work. He says, she "raised instantly, by the laying on the hands, and the word of command."

The Apostles, disclaiming all "power and holin of their own were accustomed to perform their w in the name of Christ. If this in every instance not expressed, yet it was so common that it was un stood to be invariably implied. But it appears Mr. Noyes does not recognize the name of Chris his attempts at miracles, but pretends to perform t by virtue of his own "power and holiness!"

Perhaps we ought to view him in the light competitor of the Apostles, aspiring at superior hon

From the testimony already given, the reader is to draw his inferences respecting the agency and e of mesmeric influences in the case of Mrs. H This testimony, let it be remembered, comes *wh* from those who *have been*, and *mainly* from those *still are* staunch Perfectionists. But however m or little mesmerism may have had to do with

atter, the case of Mrs. Hall evidently comes under at class of diseases in which a powerful exercise of ind has a controlling influence, and may produce a nsible and very visible effect upon the system;— us naturally arraying itself under this head, the case Mrs. Hall may be easily accounted for on this se:—

She placed implicit and even unbounded confidence Mr. Noyes, and under the peculiar circumstances, command coming from him with the thunder of a entorian voice, would naturally play upon the tremely delicate net-work of the nervous system like shock of electricity. With a mind intensely excited with feelings wrought up to the highest pitch—and th nerves distended to the utmost, Mrs. Hall would course be susceptible of very powerful impressions, pecially those caused by influences coming from ch a source!

And it is not at all surprising that under such werful impressions she forgot her real or imaginary firmities, and that she rallied, arose from her bed, d rode home with Mr. Noyes!

Perfectionists lost no time in trumpeting this farcical air through Putney village as a wonderful work, a ghty miracle, equal to those in primitive times. nd Mr. Noyes himself was seen riding through the reet with Mrs. Hall, exhibiting that supercilious air, d that haughty bearing which ever betoken an proaching fall. The peculiar hauteur of his manner s accompanied with a significant and consequential

expression, which seemed to say in the most emphatic language to the villagers,—"SEE WHAT I HAVE DONE!"

The over-credulous were half inclined to believe it something marvellous and almost unaccountable; and those who are ever struck with awe at the very announcement of a miraculous work, without inquiring into the circumstances, were in suspense. Seeing the matter was not fully understood by all, and that it gave them some influence with a certain class, Perfectionists lifted up their heads, as though they expected their claim to miracle-working power was about to be substantiated. A spirit of vain boasting and self-confidence characterized all their movements, clearly exhibiting a lack of humility, that most valuable of all the Christian graces; also showing a want of that sense of dependence so essential to spiritual prosperity. The whole affair can be viewed in no other light than a mere *ruse* for the purpose of diverting the attention of the people and thus hiding their crying abominations. While professing the greatest spirituality and proclaiming their wonder-working power, it appears they were fast filling up the measure of their iniquities. This is the very tact of impostors. It has been said, and probably with much truth, that "Impostors cover licentiousness with great professions of spirituality."

Soon after Mrs. Hall was "raised," the Perfectionists were actively engaged as *runners* through the village—calling upon their neighbors—feeling of the public pulse—and sounding the people in relation to

he matter, probably for the purpose of ascertaining hat impressions they had made—what their prospects ere ahead, and how much they might calculate upon n their future operations. And if any one did not eadily acknowledge the "raising" of Mrs. Hall to be manifestation of the power of God, and would not dmit that John H. Noyes could work miracles, they ould immediately take offence, as though the people ere bound to believe in Noyes, and that they *must* nd *should* believe at all events.

A Perfectionist belonging to the Putney Community alled at the residence of the writer, and the matter f the notable miracle was introduced; and because the laim of Mr. Noyes was not unhesitatingly acknowldged, it was taken in high dudgeon, and all the petuance was manifested which is often exhibited in chilren governed by unrestrained passion. But Mr. Noyes gives to anger, which he and his followers not nfrequently indulge, the very soft and inoffensive ppellation of *holy indignation!*

We are happy of the privilege of here introducing a tatement of the case of Mrs. Hall, prepared expressly or this work, by her principal attending physician—Dr. David Allen of Putney—who has been familiar vith her case from the very commencement, and who, t will be seen, has given it as his deliberate opinion hat her disease has *never been removed*—that she has *never been in reality any better*, and that the favorable ppearances at the time Mr. Noyes *pretended* to work a miracle, were produced by the power of imagination or

mesmeric influences. Dr. Allen is an intelligent and highly respectable physician, and holds himself responsible for the correctness of the statement which he has made. He says:—

"Mrs. Harriet A. Hall, in her early sickness, was affected with a derangement of the liver and digestive organs generally, with a well marked scrofulous habit of constitution. In this state of debility, by making considerable over-exertion, she brought on an organic displacement, which prostrated her upon her bed; and with her early complaints, and a highly sensitive nervous development, was the cause of much suffering, and protracted confinement.

"Subsequently there came on a scrofulous disease of the kidneys, which has since produced ulceration; and is now progressing in a regular course, and ever has been, apparently, to a fatal termination.

"At the time Mrs. Hall first came out, she had been for some time more comfortable, the system had become so far accommodated to the state of her disease, that she was able, under a strong effort of the will, to exercise for a time as she did. But as might be expected, her essential symptoms of disease returned, with about the same violence as before. Medical aid was again called for.

"Another period of more than two years confinement and rest, with some appropriate remedies, enabled her again to rally for a time, under the well known power of a highly excited imagination, or mesmeric influence. But the reported cure, seems after all to *prove no cure*. Her diseased kidneys and other debility, have never been removed; and she is now, (Dec. 28, 1848) and has been for some time past, entirely confined to her bed; an object of much suffer-

d pity. Apparently, death will ere long relieve her sufferings.

ases where individuals were raised from long ement, by a strong mental effort, are comparafrequent. The case of Miss Martineau, the well authoress, as reported in the English Journal in is in point. She reports herself as having been from a protracted confinement, under somewhat circumstances, by the influence of Mesmerism, she was destitute of the incipient disease, that oubtless in the event prove fatal to Mrs. Hall."

ther physician—shrewd and somewhat facetious—was well acquainted with the case of Mrs. Hall, ho is not easily deceived in relation to such s, remarked that Mr. Noyes had done no more r than any common sinner in the land could have f she had only had as much faith in him as she Noyes; and gave it as his opinion, that the es employed in raising her, were about as subl as "*moonshine*" or "*bottled fog.*" Speaking erence to her immediately leaving her bed and able to ride, the same gentleman also remarked, ighly charged with mesmeric influences, she could ough "*fire and brimstone!*"

ts abundantly show that the power of imaginaven in *removing*—which in this instance does not r to have been the case—various diseases and ities, especially those of a nervous kind, is very

From various circumstances, the effects promay be shown to be the legitimate results of the ions of natural laws, although the principles of

those occult laws, and their mysterious operations may forever elude the keenest philosophical research. The old adage, "Imagination kills and imagination cures," contains much truth. Numerous instances might be cited, in which different diseases have been caused and cured, and even death superinduced by working upon the imagination.

The following is in point:—

"Many years ago, a celebrated physician, author of an excellent work on the effects of imagination, wished to combine theory with practice, in order to confirm the truth of his propositions. To this end, he begged the Minister of Justice to allow him to try an experiment on a criminal condemned to death. The minister consented, and delivered to him an assassin of distinguished rank. Our *savant* sought the culprit, and thus addressed him:—

"'Sir, several persons who are interested in your family, have prevailed on the Judge not to require of you to mount the scaffold, and expose yourself to the gaze of the populace. He has therefore commuted your sentence, and sanctions your being bled to death within the precincts of your prison; your dissolution will be gradual and free from pain.'

"The criminal submitted to his fate; thought his family would be less disgraced, and considered it a favor not to be compelled to walk to the place of public execution. He was conducted to the appointed room, where every preparation was made beforehand; his eyes were bandaged; he was strapped to a table; and, at a preconcerted signal, four of his veins were gently pricked with the point of a pin. At each corner of the table was a small fountain of water, so contrived as to flow gently into a basin placed to receive it.

The patient believing it was his blood he heard flowing, gradually became weak; and the conversation of the doctors, in an under tone, confirmed him in his opinion.

"'What fine blood,' said one. 'What a pity this man should be condemned to die! he would have lived a long time.'

"'Hush,' said the other; then approaching the first, he said in low voice, but so as to be heard by the criminal, 'How many pounds of blood is there in the human body?'

"'Twenty-four. You see already ten pounds extracted; that man is now in a hopeless state.'

"The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was also gradually lessened, so affected the brain in the poor patient, that although a man of very strong constitution, he fainted, and died without having lost a drop of blood."

Not only extreme fear, but excessive joy has produced death, often instantaneously.

Dr. Ramsey asserts, on well authenticated testimony, that the door-keeper of Congress was so overjoyed on hearing of the surrender of the British commander, Lord Cornwallis, at Yorktown, during our revolutionary struggle, that he immediately expired under the rapture caused by the joyful intelligence.

"It is said that Sophocles, the tragic writer, died in consequence of a decision being given in his favor in a contest of honor. Diagoras died at the instant when his three sons were crowned on the same day as victors at the games. Pope Leo X. died of a fever produced by the joyful news of the capture of Milan."

We make the following extracts from a course of lectures delivered by Professor Hitchcock of Amherst College, in 1830, before the students of that institution. They forcibly illustrate the power of imagination in curing as well as producing diseases :—

"Imagination and passion have often proved of the highest benefit in the cure of diseases. History is full of examples of this kind. The Animal Magnetism of Mesmer, and the metallic tractors of Perkins, whereby thousands were actually cured of most obstinate disorders, by means which were proved in the most satisfactory manner to be mere mummery, curiously illustrates this subject; although I have no time to enter into details. . . . At the siege of Breda in 1625, the scurvy raged to an alarming degree; so that the garrison was about to surrender; when the Prince of Orange sent into the fortress a few phials of sham medicine, which was distributed among the sufferers, as most costly and invaluable. The effect was almost miraculous. 'Such as had not moved their limbs for a month before, were seen walking in the streets, sound, straight, and whole. Many, who declared that they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy.' . . The remarkable cures celebrated as miracles in the Romish Church, by touching bones, relics, &c., all belong to the same class; and are well worth the student's attention, as illustrating the power of imagination over the body, and as showing the facility with which mankind may be duped by the crafty and designing.

"Murat, king of Naples, received a letter from his wife, while absent in Bonaparte's celebrated Russian campaign, detailing some proceedings of his govern-

ment, which he thought encroached upon the royal prerogative; and so great was the effect of jealousy, that before he had finished the letter, his whole skin became completely jaundiced. . . . A boy was once let down the side of a very high precipice in a basket, to rob an eagle's nest: while suspended some hundreds of feet above the rocky base, he was attacked by the eagle; and on cutting at the bird with the sword which he carried with him, he struck the rope by which he was suspended, and cut it nearly off; on drawing him up, his hair was found changed to white. . . . A widow in Paris, on learning that her daughter with her two children had thrown herself from an upper story of the house and was dashed in pieces, became in one night as black as a negro. . . . A Jew in France came in the dark, over a dangerous passage on a plank that lay over a brook, without harm; the next day, on viewing the perilous situation he had been in, he fell down dead. . . . Philip V. of Spain died suddenly on learning the disastrous defeat of his army; and on dissection it was found that his heart was literally burst asunder; showing that the common phrase, *a broken heart*, is sometimes pathologically correct. . . . The case of a man cured of the gout by terror and alarm, as mentioned by physicians, is striking. Another person, disguised as a spectre, entered his chamber while he was in a paroxysm of the disease, seized him and dragged him down stairs with the gouty feet trailing behind him. Then the ghost disappeared; when the sick man sprang upon his feet with the utmost ease, ran up stairs, and never afterwards felt another symptom of gout."

To the foregoing we will add an instance or two of more recent date, and which occurred in this vicinity. A person in a neighboring town, having an organic

affection, applied to a physician in whom he had unbounded confidence. The physician, wishing to try an experiment, simply administered *bread pills;* the patient in the mean time believing he was taking some very efficacious medicine. The experiment proved successful. The patient was healed not by the efficacy of the *pills*, but by the power of imagination.

Again—an amusing incident occurred several years since in an adjoining town. A person at some distance publicly announced that he could heal diseases if persons afflicted would send their names to him legibly written upon a slip of paper. A woman afflicted with real or imaginary maladies, wrote her name according to order, and safely lodged it in the hands of a person who designated a certain day on which he intended to start for the place where the wonder-worker resided, and promised to deliver the billet containing the name. A few days after the time specified for the person to start, a neighbor called upon the sick woman, and to her surprise found her at the tub, laboring with might and main. "Well," said the woman, "my name has got there and I am cured." But it so happened that the person who was to carry the name to the wonderful physician, for some cause, had not left his home.

When informed of this fact, the poor woman was very much chop-fallen, and immediately felt the symptoms of indisposition—soon took to her bed—and her old complaints returning like a spring-tide, rushed in upon her apace, and she was soon as bad or worse than ever.

Had this woman remained ignorant of that one fact,

probably she would not have relapsed. The power that raised her, was no doubt as mysterious and wonderful as that which raised Mrs. Hall from her bed and sent her home with Mr. Noyes! There was as great a miracle in one case as the other; with this difference, however; the case of the woman laboring under a sheer mistake appears to be the more striking of the two; it exceeds that of Mrs. Hall. This woman was enabled to labor immediately with her accustomed strength, but Mrs. Hall, though able to walk, had her infirmities still lingering about her, and was able to perform but very little labor; and as soon as she left the residence of Mr. Noyes and returned home, she relapsed into her former condition.

We have cited the foregoing cases to show the power of imagination manifested in various ways. Cases of a similar character are of common occurrence; and they so far exceed the case of Mrs. Hall that it is thrown far back into the shade; and yet Mr. Noyes has the effrontery to declare it as "unimpeachable as any of the miracles of the primitive church." The surprising effects in the cases cited were produced by natural laws in their mysterious and inscrutable operations, and it would be utterly absurd to attribute such results to any supernatural agency.

In conclusion, perhaps we ought to say, for the information of the reader, that the whole affair respecting Mrs. Hall, was crowned with the crying abominations of Noyesism. Mr. Hall, the husband of Mrs. Hall, becoming convinced of the wickedness of Noyes,

brought an action against him for adultery; but the matter was hushed up and kept as still as possible. Although the case was not legally investigated, yet not a shadow of doubt remains as to the guilt of Mr. Noyes. His criminality in the case is a "*fixed fact*"—a fact known and read of all the people of Putney—a fact substantiated by the statement of Mrs. Hall herself. So much for the *pretended* miracle of Noyes, which he has exultingly proclaimed to the world, and impiously asserted to be as "unimpeachable as any of the miracles of the primitive church;" while the facts in the case fix upon his brow in legible and indelible characters one of the most heinous crime which man is capable of committing!

CHAPTER XXIII.

Pretended Miracles of Noyes continued.

CASE OF MISS MARY A. KNIGHT.

aving been encouraged and emboldened in a meas-
by the partial success which, for a time, appeared
tend their efforts in the case of Mrs. Hall, the mas-
pirits in the Putney Community were evidently
ng with some degree of anxiety for another oppor-
y to present itself for them to display their *mirac-*
s (?) *power!* Expecting, no doubt, that if they
ld be so successful as to humbug the people to any
iderable extent, the bright day of prosperity would
fairly ushered in; and in that case they were
ubtedly determined to ride rough-shod over all
did not rally around their standard.

he next case that came in their way, and to which
special attention was directed, was that of Miss
y A. Knight, a respectable young lady residing in
ney village, who was not a Perfectionist. Miss
ght for several months had been in a decline, and
ength was pronounced by her physician to be in a
irmed consumption, and beyond the reach of medi-
aid.

While in a feeble state and gradually sinking, though
to ride out occasionally, John R. Miller, a zealous
fectionist and an associate of Noyes, frequently
ed on Miss Knight with a carriage, and gave her an

opportunity to ride; and took occasion at such times to exhort her to give up the use of medicine entirely, and seek to be healed by faith alone.

Mr. Noyes, in giving an account of the case of Miss Knight, published in the Spiritual Magazine of Oct. 15, 1847, after speaking of calling on her at the request of her father, says:—"Soon after, John R. Miller took her to ride a considerable distance, and, contrary to the forebodings of her friends, his faith sustained her, and she returned much invigorated." *His faith sustained her!* Wonderful indeed!

The next day after Mr. Miller's faith so *signally sustained* (!) her, Mr. Noyes says that he called on her, and offered to take her to the "hospital," as Perfectionists were pleased to term it—a dwelling somewhat retired, and which they evidently wished to have regarded as a kind of modern *Bethesda*.

Miss Knight being in a state of great debility, but still having a strong desire to be restored to health if possible—all hope of being healed by medical aid having fled, and knowing that she must die if she remained where she then was, and that she could but die if she went, and the nature of Mr. Noyes's conversation probably inspiring a faint glimmering of hope—she finally concluded to go, and her friends generally consented, She accordingly was conveyed to the "hospital" on the 16th of Aug., 1847; and a somewhat singular scene ensued.

After having removed Miss Knight to the "hospital," the first business would naturally be to instil into her

nd the most important principles of their creed, and ke her a proselyte to their faith, for they are not ckward in relation to such matters; and by present- ; plausible arguments and holding out to Miss Knight ; hope that she might be healed if she would embrace ir views and follow their directions, they in some asure succeeded. Perhaps we ought here to state t Miss Knight was not a professing Christian, and l never become established in any particular reli- us belief. Being in a state of great debility, and sequently incapable of much reflection and investi- ion, she was not able to detect—as she might have e under different circumstances—the fallacy of their soning and the untenableness of their positions; and is not at all surprising that she fell in with their ws to some extent.

Having prepared the way for future operations by uring the degree of faith, in Miss Knight, which was med pre-requisite to a procedure, the next move by Perfectionists was to pass through a ridiculous and gusting performance, thereby exhibiting a most impi- scene of solemn mockery, in which Mrs. Cragin, o acted so conspicuous a part in the *raising* of Mrs. ll, pretended to die, or descend into the grave of belief for Miss Knight, and then to rise to newness life and deliver her from the power of death! And was then proclaimed around that she was *cured*, and uld soon recover from the *effects* of the disease, hich still remained; and Miss Knight was so far ceived herself that she believed and asserted that she

was well, that is, that the disease was removed, an that she should soon have her usual strength. Th Pefectionists unitedly and positively asserted that sh would be restored to soundness, and they repeated again and again, and held on with a strange pertinaci till the very last. Their confident and repeated ass tions probably had much to do in inducing Miss Knig to join in the belief that she should recover, and h mind, through their influence, was wrought up to t highest pitch, and being kept in a state of consta excitement, for a number of days she maintained t belief that she should soon have perfect health.

But while the pleasing phantom was playing befo the imagination, and holding out the beautiful bow hope, the disease, deeply seated and far advanced,

"Like a staunch murderer, steady to his purpose,"

was rapidly hastening to a fatal termination. Mi Knight at length became convinced that she could n recover. She sank rapidly, and in less than thr weeks from the time she left her father's house, sh died. And so strangely were the Perfectionists infat ated that they believed, or at least professed to believ that she would be raised! And we are credibl informed—and this information is derived from a pe son who was present at the time—that after Mi Knight died, a company of Perfectionists assembled i the room in which the corpse was placed, and ther remained for some length of time, expecting to see he restored to life. But she slept the sleep of death, an notwithstanding all their professions of faith and preten

sions to miraculous gifts, they possessed no power to break the dreamless slumber!

Thus it appears that they were carried away with the same strange infatuation into which individuals in all ages have fallen, viz., that they could raise the dead!

Now it is a well known fact that Mr. N. discards the doctrine of the resurrection. He asserts that he has "*long argued against the notion of the resurrection of that body which dies.*" Here then we find Mr. Noyes stoutly contending against the resurrection of the body which "*dies*;" and at the same time Perfectionists are trying to raise such a body! Trying to do what Mr. N. says is never to be done! This is a fair specimen of Perfectionist consistency!

All their efforts in the case of Miss Knight were unavailing. Here was a deeply seated disease which the power of imagination could not overcome—no deception could be practiced. Here was a *fair* trial, and it proved a *complete failure.*

Mr. Noyes appears to have been at his wits' ends to escape the odium which this case has brought upon him and his followers. He has undertaken to make the very best he could of an extremely bad case; but the attempt to clear himself and his followers is a very lame and ineffectual one. In reference to this matter he says:—

"In the first place, supposing this case to have been as complete a failure as it has been represented by our enemies, it was no worse failure than the disciples met with, when they undertook to cast out the arch-devil

described in Mark 9: 17. . . . The worst that can be said of us in relation to Mary Knight's case, is what Christ said to his disciples, viz., that we failed 'because of our unbelief,' that we needed more 'prayer and fasting' in order to encounter successfully so tremendous a devil as consumption in its last stages."

"*Arch devil*"!—"*So tremendous a devil as consumption in its last stages*"! The reader will readily perceive the state of mind indicated by these expressions; such a state borders upon the blasphemous, and is naturally induced by the unhallowed and grossly debasing influences of Perfectionism. But let us look at the implied admission of Mr. Noyes found in the foregoing language. He seems to admit that they had a measure of unbelief. He says the worst that can be said of them is that they failed through unbelief—and he does not deny but it might be said in truth. In the Spiritual Magazine of Oct. 1, 1847, Mr. Noyes holds the following language,—"We say that unbelief is not a *mere* lack of faith, but a positive baptism of the devil." Now if Perfectionists harbor any unbelief whatever, according to the doctrine of Mr. Noyes, they have a "positive baptism of the devil." And if a person has a "positive baptism of the devil" he must of course be in a measure sinful; and the doctrine of Mr. Noyes is, that if a person is sinful *at all* he is "*entirely*" so. Thus it appears that Mr. N. with one stroke of the pen put up a gallows on which to hang the whole unbelieving world, but by a slip of the same pen he drops himself and his company from the scaffold, and leaves the whole body of believers suspended

upon the gallows of his own erecting. But let us look at the doings of Mr. Noyes, and what transpired after Miss Knight was removed to the "hospital." We will give his own language in relation to the matter:—

"She was conveyed to the 'hospital,' and Mrs. Achsah Campbell, the widow of a physician and a very successful nurse, undertook the care of her. I visited her frequently during the ensuing ten days. My spirit was brought into several severe contests with her disease, the details of which need not be given. The presence of the power of God was very manifest in the results. Mrs. Campbell is not inclined to fanatical faith, and is certainly sagacious in regard to the symptoms of the sick. She says she saw in that time a miracle which no subsequent reverse can efface from her mind.* She testifies that every symptom of Mary's disease was subdued; that her fever left her; that her cough became like that of a person recovering from a cold; that the pain in her limbs ceased; and that there was every indication of new life.—The day before I left, after witnessing a distressing drawback, caused, as Mary herself declared, by a protracted visit from an unbelieving friend,† I said to Mr. Knight—'The success of our treatment depends entirely on *faith* in the

* By turning to the 44th page of the present work the reader will see that Mrs. Achsah Campbell, who "*saw*" this "*miracle*," was implicated in the indictment against Mr. Noyes! And she is the only witness which Mr. N. brings forward to prove that he wrought a miracle in the case of Miss Knight! Thus he presents a person involved with himself in guilt, to prove his *miraculous* power!

† The *unbelieving friend* alluded to, was a respectable young gentleman to whom Miss Knight was engaged to be married. The Noyesites were very unwilling to have him visit her, and he was given to understand that if she recovered he would have to become a Perfectionist or never enjoy her society.

patient and those around; and if we are not at libe to shut off from her unbelieving friends, you may well take her home and let her die, for die she wi He gave us the liberty we demanded, and the next d at the time of my departure, she was riding abro meeting her friends with a joyful smile, and declar herself well. So much for my agency, in this case.

The foregoing language, and especially the concl ing sentence, savors strongly of the consequent Were we to admit all that he says, we must acknowle that there was a signal display of Divine power—t a miracle even was wrought—and that Miss Kni was nearly or quite healed. But Mr. Noyes continu

"On the eve of my departure, I earnestly f warned Mary, and all who were to have the charg her, that if unbelieving spirits could not be kept a from her, and if her testimony of faith could not kept firm, she would certainly die. I wrote, while my way to New York, that her case was like a tie c vote in Congress, where the *Speaker* has the cast vote; meaning that she would live or die according her own faith and testimony."

"I shall leave it for others to relate the particu of what took place after I left. It is sufficient to in general, that Mary soon began to decline from confidence and her strength; that her worldly frie closed around her, that the believers who had charg her fought the king of terrors heroically, desperat and even fanatically; that she failed in spite of th and on the eighth day from my departure, died."

It will be perceived that the "departure" of Noyes from Putney just previous to the death of l *Knight*, is spoken of in such a manner as to indi

that it was considered an important event, fraught with deep interest, and that it was very unfortunate for Miss Knight that he was under the necessity of leaving at that juncture ; and in fine, the tenor of the language used by Mr. Noyes *seems* to say — "*If I had been there she had not died!*"

But if she was well, as we are left to infer, at the "departure" of Mr. Noyes, how are we to account for her sudden relapse, her rapid declension, and her almost immediate death ? Why, Mr. Noyes would lay it all to the "unbelieving spirits" about her. These "unbelieving spirits" troubled them very much, and it seems they fought them very manfully, but were not able to conquer them ! A great ado was made about these troublesome, "unbelieving spirits ;" and from the language of Mr. N. we should infer that the Perfectionists had a "pitched battle" with them—that it was a mortal affray ! But it appears to have been a mere mock battle—a kind of "sham fight," if the expression is allowable. The whole affair, so far as the Perfectionists were concerned, appears to have been a ridiculous, contemptible farce, utterly unworthy of people of sane minds.

At one time when Miss Knight had a sinking turn, an apparently half-crazy Perfectionist professed to have a great struggle with "unbelieving spirits," and confidently asserted that if it had not been for *his faith* she would have died ! *His faith kept her alive !* When she rode out, if her friends came to the carriage to speak with her, the Perfectionists appeared very un-

willing to have them remain any length of time, an would apparently hurry away lest the influence of "u believing spirits" should have a bad effect upon her!

Mr. Noyes appears to have been so troubled wit "unbelieving sprits" that he asked and obtained libert of Mr. Knight, the father of Miss Knight, "to shut o from her unbelieving friends;" not even excepting th young gentleman to whom she was engaged to be ma ried.

When the friends of Miss Knight consented to hav her removed to the "hospital," it was with the unde standing that they should have the privilege of visitin her agreeably to their own wishes. This the Pe fectionists had promised, and we are assured that wit out this condition her friends would not have consente to her removal. But very soon after she went, M Noyes "demanded" the liberty to "shut off unbelie ing friends," assigning as a reason for the requireme that the success of their treatment was involved in th matter. But if this was really the case, did not M N. know it as well before as after she went? Wh then did he not, like an honest man, inform her frien in the beginning?

The "unbelieving friends" spoken of were tho who did not acknowledge the supremacy of Noyes an adhere to his doctrines. Such an act was requisi in order to constitute a believer in the view of Mr. N A person might be a humble Christian, a devout di ciple of Christ, but if he did not believe in this ne *ism*, in the estimation of Mr. N., he would be n

Christian at all! Those who were favorably disposed toward the Perfectionists, and gave indications of being inclined towards the new faith, were considered as "hopeful" cases, and received a little more favor at the hand of the "acknowledged head."

Perfectionists made efforts to induce some of the relatives of Miss Knight to embrace their views, and the circumstances go to show that in taking her under their care they hoped thereby to gain readier access to her friends; and by an open communication through this medium with the different members of the family they could exert an influence which they could not otherwise do, and would have a greater prospect of making proselytes, and drawing some into this vortex of ruin.

They assigned as a reason for asking the privilege of shutting off „ unbelieving friends," that the success of their treatment depended *entirely* on faith in the patient and those around; but probably one great object was to secure the privilege of managing matters according to their own liking, and that others might not be acquainted with all that might transpire. After having shut off her "unbelieving friends," Mr. N. then threw the whole upon her own faith; and says after he left her "that she would live or die according to her own faith and testimony."

But notwithstanding Miss Knight died, Mr. N. will have it that a *miracle* was wrought in the case! We have his naked assertion — which is not very valuable at this late day—that the "presence and power of God

was very manifest." And this assertion seems to be backed up by a statement from Mrs. Campbell. She thinks she *saw a miracle*, but the sole reason assigned for so thinking seems to be the favorable aspect which the symptoms at one time appeared to assume! It is a well known fact that consumption is a very flattering disease—that those who are gradually sinking under its irresistible power, are often deceived and entertain hopes of recovery to the very last. And not only is the patient deceived, but friends also not unfrequently partake of the same deception, unless they have had considerable experience and have some degree of discernment. To those who are familiar with the workings of the disease in its different stages, favorable appearances occasionally manifested are not at all unexpected, neither are they regarded as omens of lasting good; but to anxious friends and relatives who are watching with intense interest, and marking even the slightest change in the disease, favorable appearances—often mistaken for indications of returning health—serve to revive desponding hopes; but such hopes are revived for a little season, only to be suddenly dashed by a sad reverse, followed by a more rapid advance of the disease which is hastening to a fatal termination. The favorable symptoms in the case of Miss Knight, as the result clearly showed, were no more than what frequently occurs in cases of like character. So much for the miraculous work in this case.

After trying to make it appear that he had performed

nderful work, and asserting that on the eve of his arture," Miss Knight was riding abroad and ring herself well, Mr. Noyes says with much ap- it self-complacency, and in a spirit of vain boast- -" *So much for my agency in this case.*"

it he says that soon after his "departure" Miss ht "began to decline from her confidence and her gth."* And might not this have been reasonably cted? — and indeed how could it have been other- ? Her mind had been wrought up to a very high , and for a number of days kept in a state of ex- e excitement, which served to keep her spirits and ge up, and caused her to exert to the uttermost little remaining strength she had; but the disease e mean time had been steadily advancing, and was ly hastening to a fatal termination. Nature being usted, her strength gone, and the lamp of life flickering in its socket, all hope of recovery would rally and necessarily expire; and she could no reasonably and consistently believe that she should estored to health, than a person could expect to rise pendently of the laws of gravitation, soar above, range the aerial regions without the aid of pinions. says Mr. Noyes; — "Her worldly friends closed nd her, and the believers who had charge of her

* Perfectionist at one time remarked that Miss Knight's faith was *ng* that she should recover, that she—the Perfectionist—believed ould. Thus Miss Knight's faith was represented as being *very* , and seems to have been the basis of the faith of the Per- nist; yet the language of Mr. N. implies that she died in con nce of a *lack* of *faith!*

fought the king of terrors heroically, desperately, and even fanatically." What! Perfectionists fanatics! This is a strange concession for Mr. Noyes to make in behalf of the "body of believers." What! Divinely inspired—"a miraculous instinct every day shaping their ends"—and yet fighting "fanatically!" Surely *so far* as they *fought fanatically*, so far they *were* fanatics! If they were fanatical in relation to this matter they may be in relation to all others. If fanatical in a measure, there certainly is *danger* of their becoming wholly so. If the door is thrown open, where shall the bounds be set?

Notwithstanding all the efforts made and all the faith exercised, this case proved a complete failure. Mr. Noyes met with a stern repulse which ended in a signal defeat. Having been completely vanquished, but still determined not to yield the point, Mr. N. turns every way to find some relief; and finally flees for "aid and comfort" to the Battle of Bunker Hill! But what—the half-astonished reader is ready to inquire—has the Battle of Bunker Hill to do with the case under consideration? Let us see; says Mr. Noyes:—

"In the Battle of Bunker Hill, the Americans were defeated. They repulsed three terrible charges of the British troops, and after their ammunition was exhausted, they clubbed their muskets, and stood their ground against the storming column. But finally they were compelled to retreat. Yet this battle is glorified by Americans as a substantial victory. The day will come when this first battle of faith with the terrible despotism of consumption, though it ended in a retreat,

will be glorified as the Bunker Hill of the Faith-Revolution."

This caps the climax! Mr. Noyes will have to look far down the vista of future ages to behold the day which he anticipates, and wait for several successive centuries before he realizes the "consummation so devoutly to be wished!" Before leaving the subject let us look at the motives which probably induced Mr. N. to take Miss Knight to the "hospital." By a plausible statement he designed to palm the matter off as an act of pure benevolence. But when all the circumstances are taken into the account, it evidently appears, that if there were not sinister motives, there were some selfish ends to be subserved; that personal aggrandizement was the leading object in view, and had success attended his efforts, in all probability self-glorification would have been the crowning act. But let us hear Mr. N. in relation to the matter. He says that the next day after she rode out with Mr. John R. Miller, whose faith wonderfully sustained her:—

"Seeing that her father was disposed to place her under our care, I called on her, and said to her in the presence of her friends, — 'Your room is very small and near the street, exposed to noise and dust and troublesome visitations. We have a room in our 'hospital,' a retired house, where you will be much more comfortable than you can be here. That room is at your service. You will certainly have as good chance to live there as here, *and if you cannot live, it will be a pleasant place to die in.* We will nurse you as well as we can, and do our best to save you.' I made this offer after deliberately counting the cost. I

had no special confidence that she would live, and I knew if she should die on our hands, we should be disgraced, as we have been. But I said in my heart, 'No fear of the cruel mockings of those who watch for evil, shall hinder me from doing a simple act of benevolence which is fairly set before me. Let the consequences be what they may, I will do as I would be done by.'"

Now all this appears very well on paper—although the one-sided allusion, or rather back-handed thrust at those whom he *suspected* of watching for evil, does not exhibit a super-abundance of Christian charity—and we should be glad to regard it as a bright spot amid the surrounding darkness if we could consistently do so. But do the circumstances warrant the statement made, and sustain the assumed position that it was "a simple act of benevolence?" How does the language used agree with the course pursued?

As soon as Miss Knight was fairly in their hands and fully under their care, extraordinary instrumentalities were employed, and mysterious appliances were resorted to by the Perfectionists, and it was confidently affirmed by them that she *would be cured.* And was soon sounded abroad that her disease *was* removed, and asserted that she only needed time to entirely recover her usual strength.

Mr. Noyes asserts that before Miss Knight came under his care, he "*had no special confidence that she would live;*" but his confidence in her recovery appears to have increased very rapidly, for he soon after says—"The success of our treatment depends *entirely* on *faith* in the *patient* and *those around.*"

Thus it appears that in his view there was no insuperable barrier in the disease—that there was one only pre-requisite, viz. *faith*—that a due degree of *faith* in the *patient* and *those around* would accomplish the work! Having the privilege granted of shutting off 'unbelieving friends," Mr. N. says on the eve of his 'departure"—"That if unbelieving spirits could not be kept away from her, and if her testimony of faith could not be kept firm, she would certainly die." This language plainly implies that if "unbelieving spirits" *could* be kept away, and her testimony *could* be kept firm, she would certainly live. Lest he should stand *fully* committed, Mr. N., it will be perceived, at last suspended the case upon that insignificant yet all-important word, IF; so that *if* there should be a failure, he could attribute that failure to the non-fulfillment, on the part of Mrs. Knight, of the conditions, and thus clear himself.

Mr. N. asserts that it was "a simple act of benevolence," but he does not appear to be content with the mere honor of having performed such an act, for he very complacently takes to himself the credit of having wrought a miracle! And he would have his signal defeat celebrated as a "substantial victory!" And he seems to think that ere long it will be "glorified as the Bunker Hill of the Faith-Revolution!"

Mr. Noyes said to Mr. Knight at one time—"If we are not at liberty to shut off from her unbelieving friends, you may as well take her home and let her die, for die she will." Thus it appears that if Mr. N.

could not have his own way in all things, he was ready to turn her back upon her friends, and let her die; and yet he holds it up as an act of pure benevolence! If it was a "simple act of benevolence," and if Mr. N. "had no special confidence that she would live" when he took her, why did he say to Mr. Knight—"You may as well take her home and let her die, for die she will, if we are not at liberty to shut off from her unbelieving friends"? He had said to Miss Knight previous to her removal, that if she could not live, the "hospital" would be "*a pleasant place to die in;*" yet, if his requests were not granted, and his doctrines complied with, he uses language which seems to imply a threat to return her home. If it was a simple act of benevolence, why not let her remain and die at the "hospital"? The idea of its being an act of benevolence appears to have been an after-thought, designed to meet the emergency; for the whole affair shows upon the very face of it that the thought of an act of benevolence was lost and swallowed up in the strong desire of Mr. N. to accomplish something, if by sheer humbuggery, that would redound to his own glory and self-aggrandizement. The circumstances we think warrant this conclusion.

Had Mr. N. been so fortunate as to have found in Miss Knight a case like those which sometimes occur, in which persons apparently near the close of life recover; who are pronounced beyond the reach of medical aid, but nature rallying throws off the disease and health returns, it would have been trumpeted through

and as a miraculous work, and Mr. N. would have
capital of it, and turned it to his own account.
he had to grapple, not with an imaginary or mild
se, but with a stubborn case, and he found him-
nequal to the combat; the odds were against him,
he was completely vanquished.

CHAPTER XXIV.

Pretended Miracles of Noyes continued.

SUNDRY CASES.

In concluding our notice of the pretended mir of Noyes, we shall quote several cases, published i Spiritual Magazine of Oct. 15, 1847. Says Noyes :—

"Instances of recovery by faith among us have very numerous. We will present a few sample them.

"My own case deserves to be recorded. The are these :—In consequence of long and loud speal and the wear and tear of a laborious life, I contra in 1842 a disease of the throat and lungs, w deprived me of the use of my voice in public, rendered ordinary conversation painful. I was dently threatened with consumption. At first I list to friends and physicians, so far as to make slight experiments of medication. But I obtaine help in this way, and finally, in the face of Dr. Campbell's warning and advice, I gave up my ca the sole treatment of Jesus Christ. I grew worse September 1845, and at that time had abundant i nal reason to expect a speedy death. When symptoms were at the worst, Jesus Christ advise to neglect my disease, and act as though I was I did so, and entered upon a course of new and se labor with my voice, in meetings and in conversa From that time I have been substantially well, have performed more hard labor with my tongue in *last two* years, than in any other two years of my

"The case of Mrs. Fanny Leonard is well known this community. About a year ago, after the birth a child, she began to decline. The symptoms of her ɜease were severe pain in her breast and side, and ıking weakness. She became worse, till her friends ,d little hope of her recovery. In March of the esent year, a general persuasion manifested itself in r association, that she would be healed by the power God. As that persuasion arose, she still sunk. At ıgth the crisis of faith and of her disease came gether. She received strength at the very time ıen our faith predicted it, and she received it *by the ying on of hands.** She has been visibly improving er since, and is now a healthy woman.

"The case of Mrs. E. Cragin may be briefly ferred to here, though she has given some account of in a previous paper. From the period of her six-enth year till the past summer, she has been subject frequent attacks of the 'sick headache.' The sorder increased upon her till its visits were expected gularly as often as once a week. Many attempts ɜre made to subdue it by medicine, but nothing ailed. In May last it became constant and terribly stressing. Death seemed inevitable. We resisted e disease as a spiritual power, not by medicine, but r the faith and will of our hearts. The devil was

*Mr. Noyes, in conversation with a person professing to be a Perfec-mist, said that in this instance *the laying on of hands* meant sexual tercourse. The person alluded to has testified under oath that oyes made this statement. By turning to the 44th page of this ork, the reader will see that Mrs. Leonard is implicated in the dictment against Noyes. Whether the phrase *laying on of hands* hen used by Noyes always means the same, we have never been formed; but in the absence of all knowledge to the contrary, we e left to infer that it does! Such baseness cannot well be sur-assed!

cast out of her stomach, and she has not had an att of this 'sick headache' since.

"John R. Miller has long been subject to sev attacks of headache. On one of these occasions the course of the last summer, I went into his ro and found him on the bed, suffering dreadfully. laid my hands on his head, and told him to shake the devil. He arose at once, perfectly free from pa and has not been troubled with this disease since."

There! the world *must* "give in" now! Such *mass* of miracles, and *such* miracles too, are ov whelming!!

But we must give the reader another precious *m ceau.* An article published in the Spiritual Magaz of Nov. 1, 1847, supposed to be from the pen of M Harriet A. Skinner, a sister of Mr. Noyes, and c of the most prominent members of the Putney Cc munity, contains the following language:—

"There is one miracle which the world gives credit for, which we cannot arrogate to ourselves; a that is, *the combination of peace and licentiousne* Licentiousness and quarreling are as inseparable fear and guilt; *and with all our power, we cann sunder what God has joined together in these t cases.* . . . Are we not a miracle to ourselves, th when all hell is stirred to do us harm, we are not or trustful and calm, but light-hearted and merry? . . Stripes and imprisonments have not come yet, but th impend—and not a heart quails. And do not o hearts tell us that we 'love not our lives unto deatl should enmity be excited to the desperation of mu der? . . . *A miraculous instinct every day shapes o ends; we see the direction of the current, and eve*

ıg sets that way; our smallest affairs are forcor-ned, conspiring to the general effect. We fire, and ect to hit the centre of the mark. How often the ging shout announces the unerring aim."

Thus we have noticed the most prominent pretended acles of Noyes. That we should notice *all*, could be expected; for if their "*social machinery*," is so hly charged with a "*miraculous instinct*," that it as out "*daily miracles*," this would be a hopeless task. Mr. Noyes appears to have been quite busily ;aged in casting devils out of his followers; but the der may be curious to know how, if it is impossible the Noyesites to sin, it happens that they are so ensively possessed with devils. Can Mr. N. tell us? Mr. Noyes stoutly contends that the age of miracles ot past, but it is quite certain that the age of *his* acles is past in Putney, and it is presumed that the ple generally are very much rejoiced that it is so.

In conclusion, let us gather up the divergent rays, ow them into one common focus, and take a bird's-: view of Mr. N.'s field of miracles. And first in portance—though not in the order of time—is the ıe of Mrs. Harriet A. Hall, declared to be a cure as *unimpeachable as any of the miracles of the primitive ırch;*" but she is still and ever has been the subject the same disease that she was before Mr. N. pre-ıded to work a miracle! And *in this very case Mr. yes was guilty of adultery!!*

In the case of Mrs. Leonard, whom he declares was ıled by the "*laying on of hands*," he was also

guilty of *adultery!* Mr. N. also says that *he cast the devil out of Mrs. Cragin's stomach and cured the sick headache!* Probably there might have been seven devils cast out of her, for she was the *mistress* in Noyes's *seraglio!*

He cast the devil out of John R. Miller's head—and Miller was one of the joint owners of the *harem* kept by Noyes; and under this "*common roof*" the "*body of believers*" were banded together!

Mr. Noyes asserts that he wrought a miracle in the case of Miss Mary A. Knight; and he brings Mrs. Achsah Campbell to prove it—a woman implicated in the indictment brought against him!

Thus we have a *panoramic* view of Mr. N.'s field of miracles. *Such* an array of *miracles* the world never before beheld, and for the honor of human nature, it is hoped that it will never be called upon to witness *such* a spectacle again!!

CHAPTER XXV.

Prominent Trait in the Character of Noyes—His Censoriousness—Intolerant Spirit of Noyesism—False statements of Noyes—Martyr-Spirit of ancient Christianity.

There is one very prominent trait in the character of Mr. Noyes which deserves a passing notice. He appears to have possessed by nature a despotic disposition—was evidently inclined to break away from restraint, and disposed to rule those under his authority with a rod of iron. This independent, aristocratic spirit began early to develop itself, and it appears to have been long cherished, and has evidently come to maturity. Thus from his youth up he appears to have been afflicted with a kind of mental malady termed by Pollok,

"Incurable insanity of will."

Not only the course which Mr. N. has pursued, but his own language uttered at different times, clearly exhibits this same disposition. Soon after determining on entering the ministry, and when preparing for admission into the Theological Seminary at Andover, he says:—

"On one occasion, at this period, in conversation with my father, who was fond of theological argument, I suggested an interpretation of some passage in scripture, which he thought was new. 'Take care,' said he, 'that is heresy.' 'Heresy or not,' said I, 'it is true.' 'But if you are to be a minister,' said he, 'you must think and preach as the rest of the ministers do; if

you get out of the traces, they will whip you in.' I was indignant at the idea of being obliged to think by other people's rules, and replied, 'Never! Never will I be whipped by ministers or any body else, into views that do not commend themselves to my understanding, as guided by the Bible, and enlightened by the Spirit.'"

The sentiments contained in the above language, properly expressed under ordinary circumstances, might not be very objectionable; but the reader cannot fail to perceive the peculiar spirit, predominant in Noyes, which looks out from every part of the paragraph.

The following unmistakable language, uttered a few years later, is found in the first number of the "Witness," published at Ithaca, N. Y:—

"I have long traversed unshackled the broad field of universal truth, and have learned to scale or trample down the fences with which that field has been disfigured by scientific fools. As an inhabitant, and, with others, a joint proprietor, of the universe, I will not be robbed of the right of universal thought. I shall therefore pass and re-pass as I please the usual boundaries of technical theology, knowing that the theology of heaven includes every other science."

The idea of a new sect probably originated in the indomitable disposition of Noyes to "*trample down*" all others; and but for this cause Noyesism would, in all probability, never have had an existence.

We shall quote a few paragraphs from the writings of Mr. N., which will serve as *choice* specimens of the *sweet* spirit which he has exhibited at different times, and on various occasions, and which appears to have

been long cherished, and evidently exerts a controlling influence.

Charles H. Weld became an associate of Noyes at an early period in the history of Perfectionism—sincere friendship appears to have existed between them for a time, and even ripened into great intimacy. Noyes approved of the general course of Weld, and spake of him in terms of high commendation. Some differences of opinion at length arose between them, and they separated. The disagreement which subsequently existed between them appears to have arisen, however, not so much from mere differences of opinion, as from a disposition on the part of Noyes to exercise the supremacy over Weld, and from an unwillingness on the part of Weld to succumb in all things to the control and dictation of Noyes.

This, in the eye of Noyes, was an unpardonable offence, and he gave vent to his indignation in unmeasured terms. The feelings which he indulged toward Weld after the rupture, as well as the manner of expressing himself, appear in a letter written by Noyes, and addressed to Weld, bearing date Sept. 1836, and was published in the "Witness" in Sept. 1837. The following is the language of Noyes, addressed to Weld:—

"Our relations to each other, during two or three years past, have been, *apparently*, those of sincere Christian affection. On my own part, the appearance corresponded to the reality, until a little more than a year ago. The events of that period, forced upon me

the conviction that you was an enemy in disguise.—Yet I was not disposed to publicly utter this conviction, until every shadow of doubt had passed away. I have since had full time and opportunity to analyze your character. The darkness is passed and I am now prepared not only to assert, but to prove, to you and to all men, that you are,' *a child of the devil, an enemy of all righteousness.*'

After speaking somewhat at length relative to the subject of supremacy—the "war of wills," and a "death-struggle" for the mastery, which took place between him and Weld, Mr. Noyes resumes the strain as follows:—

"I was compelled to give you up as a reprobate, and to scrutinize you as an adversary. . . . The proofs of your hypocrisy have since been constantly accumulating, until now I can no longer shrink from believing and declaring you to be in very deed, and beyond hope, according to your own confession, a PRINCE OF DEVILS. . . . I have suffered personally more, by the cruelty of your benevolence, than by all other causes put together; and the way of truth has been evil spoken of more by reason of the perverse things which have come in through you, than for all other reasons. For God's sake, therefore, and for his elect's sake, I will lay bare your nakedness, *till you receive your full portion of everlasting shame and contempt.*" *!!*

How unlike the meekness and gentleness of Christ must be the spirit which can prompt such expressions. How diverse from the spirit of Him, who, when he was reviled, reviled not again, when he suffered, threatened not. No person would cherish such a spirit, and

e in the use of such language, who was striving
nply with the apostolic injunction—"Let this
ıe in you, which was also in Christ Jesus."—
2: 5. It is the solemn asseveration of an
d apostle—"If any man have not the spirit of
, he is none of his." Rom. 8: 9.

Mr. N. appears to have arrogantly assumed the
ter of a judge, and seems to be strongly disposed
. the bolts of his wrath "round the land," on
ɔm he deems his foes!

t years have not diminished, but rather strength-
his disposition, is evident from the fact, as the
is credibly informed, that an elderly lady, who
nnected herself with the Corporation in Putney,
ho refused to submit to the sole dictation of
., and determined on leaving—was charged by
not to divulge what she knew of his heinous
s, and was told by him, that in case she did, he
sink her to the lowest depths of hell; blasphe-
' asserting that he had power to do it in this
and in the world to come!

same spirit that has been manifested toward
luals, has also been exhibited toward all evangel-
nominations in Christendom. Writing to James
who was an early convert to Perfectionism, but
ards renounced the system, Mr. Noyes expresses
? in the following characteristic language:—

ɔd speed to you, my brother, in the work of
cing and proclaiming the shame of the mother of
ations. Professors of orthodox religion in this

day, fill the front rank of the army of hell. Their mouths are '*the gates of hell.*'"

Comment is unnecessary. Such uncharitable expressions and sweeping denunciations speak for themselves. But let us look at the instructions which Mr. N. has given his followers relative to the subject under consideration. He teaches the very principles which he carries out in practice. He makes the following remarks on anger:—

"'*Be ye angry and sin not.*'—Eph. iv: 26. I take this passage as a precept; and regard anger as one of the most important duties of a Christian. The apostle places it in immediate connection with cessation from sin, as if he had said, 'Be ye angry *that ye may* sin not.' No man will ever cease from sin, till he so abhors it, as to be angry with himself and with all sinners. No man will ever love God with all his heart, till he 'hates the wicked with a perfect hatred.'—Where there is 'love stronger than death,' there must be 'jealousy, cruel as the grave.'"

The foregoing singular comment of Mr. Noyes, *looks* very much like giving liberty to throw a loose rein upon the neck of passion, and put spurs to the fiery steed.

As an offset to the exposition of Mr. N., we will give a few remarks from the pen of a learned and critical commentator* on the same passage; and we think they are far more rational and consistent, and entitled to quite as much *weight* as the remarks of Mr. Noyes. They are as follows:—

* Dr. Adam Clarke.

"*Be ye angry, and sin not.*—We can never suppose nat the apostle delivers this as a *precept*, if we take ıe words as they stand in our version. Perhaps the ɔnse is, *Take heed that ye be not angry, lest ye sin;* ɔr it would be very difficult, even for an apostle himɔlf, to be angry and *not sin.*"

It is said of the Savior, that at a certain time he ɔoked upon the Pharisees with anger.

"And when he had looked round about on them ·ith anger, being grieved for the hardness of their earts, he saith unto the man, Stretch forth thine and."—Mark iii. 5.

The commentator from whom we have just quoted, ·ell remarks upon the term, *anger*, as applied to our ord, in the following brief manner:—

"What was the anger which our Lord felt? That hich proceeded from excessive grief, which was ɔcasioned by their obstinate stupidity and blindness: ıerefore it was no uneasy passion, but an excess of enerous grief."

St. Paul exhorts the Christians at Ephesus and olosse in the following emphatic language:—

"Let all bitterness, and wrath, and *anger*, and lamor, and evil speaking, be put away from you, with ll malice. But now ye also put off all these; *anger*, rath, malice, blasphemy, filthy communication out of our mouth."—Eph. iv. 31; Col. iii. 8.

Thus it appears that every degree of anger, using ıe term in its common acceptation, is prohibited by xpress apostolic injunction.

But let us look at the *intolerant* spirit of Noyesism Early in the autumn of 1847, the writer took occasio publicly to express some general views relative to th subject of miracles—to exhibit the absurdity and sha lowness of the pretensions to miraculous power, of th many little chimerical sects which are springing up the present day—and also to expose the deceptic which the Perfectionists were attempting to practi upon the people of Putney. This of course gav offence to the leading Perfectionists; and soon afte the following characteristic language was found in th Spiritual Magazine, the intended application of whic no one could doubt:—

"I have seen a man—perchance a priest—take a vantage of the times and push aside the truth of th gospel, giving its place to a mass of falsehood which th people stumble over, and he thinks he has made a su cessful revolution; but every lie is on its way to Tophe and that man has raised himself a monument of di grace; we can only deplore for him the certain ve geance of time, which is hurrying towards the triump of the right."

This language is supposed to be from the pen of Mr Harriet A. Skinner, the so-called wife of Mr. John I Skinner, an associate of Noyes. Mrs. Skinner is sister of Mr. Noyes—was a liberal contributor to th Spiritual Magazine, and is a Perfectionist of the dee est dye. The language quoted clearly indicates th intolerant spirit prevalent among Perfectionists. Sent ments conflicting with their views are at once pr nounced falsehoods; and whoever dares speak th

truth must expect to be denounced by them. As to the "monument of disgrace," we cheerfully submit it to the judgment of the public, whether an exhibition and refutation of the errors of such a system are as great a "monument of disgrace" as the facts which recent disclosures have clearly brought to view. If we mistake not they, by their conduct, have erected a "monument of disgrace" which will stand through all coming time—whose towering head shall be distinctly visible from far distant regions.

But the fair writer professes to "deplore" for us the "certain vengeance of time." This language indicates a disposition to assume a threatening aspect for the purpose of intimidating; and we greatly fear that the *wish* to have "vengeance" executed was *father* to the thought expressed.

We cannot find it in our heart to indulge aught but feelings of the most profound commiseration for those who cherish the spirit from which such language emanates.

We would gladly have been excused from performing the disagreeable task of stirring this stagnant pool of pollution, could it have been consistently done; but he proves himself recreant to duty, who refuses to speak and act when time and circumstances demand it.

Again, in the autumn of 1847, we addressed a few questions to the editor of the Spiritual Magazine, touching the subject of miracles. These questions were couched in respectful, and we think unobjectionable language, and were published in the above

mentioned paper of Oct. 15, 1847. Mr. Noyes replied at length, and that reply contained the tocsin of alarm, and was taken for the signal to let slip the dogs of war which bore down with their loudest bay, and many a cur manifested a disposition to join the pack and hunt down our humble self.

Various questions, unworthy of notice, were proposed to the writer by different correspondents of the Magazine and termed, by the *astute* editor of that paper, "*pertinent*;"—and all this because we dared to propound a few questions expressive of doubt as to the infallibility and miraculous power of the Putney Pontiff! This was an unpardonable offence! A more dictatorial, mouth-stopping spirit is seldom manifested. Perhaps they fancy that their residence is in such *exalted* regions that they are exempt from the common civilities of civilized and social life, and that those who are so unfortunate as to dwell in this *lower* world are not entitled to the common courtesies of life.

Mr. Noyes has made some exceedingly erroneous statements relative to the leading denominations of the land, which are entitled to a passing notice. For a better understanding of the subject we will quote a few paragraphs from the writings of Mr. N. He in his *modesty* says:—

"We believe that all true knowledge of the New Covenant, and of the holiness which it gives, *was lost after the apostolic age*, and that the system which has existed since, both in Popish and Reformed Christendom, though called Christianity, has been, so far as it

had in it any divine element, only a second edition udaism—a continuation of the spiritual testimony loses and Elijah. . . . *We have seen no evidence the New Covenant was ever known or preached the destruction of Jerusalem, A. D. 70, till it published at New-Haven in* 1834."—Perfectionist, iv. No. 4.

gain, speaking in reference to an expectation of ıear approach of the Millennium, which prevailed to extent about the year 1830 and for some time , Mr. N. says:—

In 1834, premonitory symptom of expectation to its highest point. Then the truth of the itive gospel was developed. It stood on the top of the spirituality of that period. The revival and the attainments of the church had reached highest tide, and on that basis the GOSPEL OF NESS rose up again before the eyes of men. . . . t has been the history of the churches since? have had no revivals. . . . Since the time we of, the churches have been steadily wilting, ping, and losing their influence over the minds of The Methodist Church has fallen off largely in ers, as have also the others."—Spiritual Maga- Vol ii. No. 13.

e wish to call the reader's special attention to the luding statement of the foregoing language. Mr. oundly asserts that the "*Methodist Church has n off largely in numbers*" since 1834. Let us are this statement with the statistics of that mination. It appears that the Methodist Church fferent parts of the world numbered:—

In 1834 - - - - - - - - - -	984,290
" 1847 - - - - - - - - - -	1,765,580
Increase - - - - - - - - - -	781,290

In the United States the statistics stand as follows

In 1834 - - - - - - - - - -	602,136
" 1847 - - - - - - - - - -	1,183,426
Increase - - - - - - - - - -	581,290

But Mr. N. asserts that other denominations ha also fallen off in numbers. Let us look again statistics:—

The Congregational, Presbyterian, and Bapt Churches numbered in the United States:—

In 1834 - - - - - - - - - -	917,934
" 1847 - - - - - - - - - -	1,654,316
Increase - - - - - - - - - -	736,382

We have no data from which to ascertain the nu bers of the Congregational, Presbyterian, and Bapt Churches, throughout the world, consequently we ha given them for the United States only. There l probably been a proportionate, and perhaps even greater increase in other parts of the world than the United States. Many of the foreign Missions ha been in a prosperous condition, and some of them ha been favored with very extensive revivals. Althou it is very difficult finding statistics that are perfec accurate, yet those which we have given proba

approximate as nearly to the truth as can be expected. They show an aggregate *increase* in the four leading evangelical denominations in the United States, of *one million three hundred and seventeen thousand six hundred and seventy-two*, between 1834 and 1847, or during the period in which Mr. Noyes says that the churches have "*fallen off largely in numbers*"!

Such random statements ill comport with the high professions of Mr. N., and yet his disciples who believe in his *infallibility*, are ready to receive any statement he may make as undoubted truth, however false it may be. If he and his followers can look the foregoing facts full in the face without any misgivings, then they are prepared for almost anything. If this is a fair sample of Mr. N.'s veracity, his word is of little value. If he cannot state simple facts with the ordinary accuracy of a common chronicler of passing events, he had better moderate his claim to inspiration, or the public will be justified in believing that he is inspired from a very *questionable* source.

Mr. Noyes gives a lesson upon the martyr-spirit exhibited in the Primitive Church; and strange as it may appear, he condemns that spirit, and speaks, as will be seen, very reproachfully of those worthy men who counted not their lives dear unto themselves, but joyfully received the crown of martyrdom, and whom the church in all ages has delighted to honor. The reader would be struck with utter astonishment at what follows, were he not prepared from the preceding pages

to expect almost any thing, however heretical and anti christian, from the great Perfectionist leader.

Even the holy martyrs have not escaped the whole sale slanders and sweeping denunciations brought by Mr. Noyes against every thing of a religious character which does not bear the impress, and is not in perfect keeping with Perfectionism. Let us hear him :—

"When we have learned from the scriptures, that Christ came the second time immediately after the destruction of Jerusalem, and took away the spiritual part of the primitive church, we are compelled to infer that the moiety which was left, though it bore and transmitted the name and forms of Christianity, was actually an *apostate* church. But then the question urges itself upon us—'What shall we think of the splendid and innumerable *martyrdoms* which have been the glory of that church through so many ages?' We will endeavor to answer this question 'without partiality, and without hypocrisy.' For this purpose we will present a *specimen* of the martyr spirit that prevailed in the next generation after the apostles, and then we will offer several *remarks* showing our opinion of that spirit.

"Ignatius is universally regarded as one of the most illustrious of the early martyrs. Indeed he was the chief father of what may be called the *martyr-mania* of the first three centuries. He is therefore an example to our purpose. The writers of the Oxford Tracts give the following account of him :—

'St. Ignatius, Bishop of Antioch, and Martyr, is reported to have been the child whom CHRIST took in his arms, in order to give his disciples a pattern of christian humbleness. But, however this was, he certainly was a disciple and friend of the Apostles, particularly of St. Peter and St. John.

'St. Peter and St. Paul are said to have laid on him heir hands, and made him Bishop of Antioch. In A.). 106, when he had been Bishop nearly 40 years, the ersecuting Emperor Trajan came to Antioch; and on nding Ignatius resolute in confessing the faith of HRIST, he ordered him to be carried prisoner to ome, and there thrown to the beasts in the idolatrous eathen show—a command which was strictly obeyed. uring his journey, he wrote letters to various hurches, by way of taking leave of them, and to con- rm them in Christian zeal, love, and unity.'"

After giving a few extracts from an epistle which gnatius wrote to the Romans, while on his way to ome, in which he exhorts his fellow disciples to eadfastness in the faith, and expresses his willingness suffer martyrdom, Mr. Noyes proceeds to remark:

"So far as mere courage in coveting death, or mere eligious zeal, is concerned, we might easily find xamples among the worshippers of Juggernaut that ould fully match Ignatius. The martyr spirit which gnatius exhibited, and which became so fashionable fterwards, was not necessarily connected with holiness nd truth. . . . . We have no fear in declaring ur belief that the ambitious thirst for martyrdom, anifested by Ignatius and the mass of those who have een glorified with him, as the 'martyr church,' was ie very climax of 'spiritual wickedness in high laces'—a strong delusion of self-righteousness, sup- lanting the atonement, making death instead of faith ie way to perfection, and planting the seeds of the hole system of penances, self-torture, and purgatorial lvation, which have since gained for Popery the name f Antichrist."—Witness, Vol. II. No. 5.

Thus the noble army of martyrs, who, with true Chris-

tian fortitude, maintained their position against odds, and manfully breasted the torrent of pers which burst upon the Church in the early ages, duced by Mr. Noyes. He does not hesitate to to them the most unworthy motives, and im asserts his belief that the spirit by which the controlled was the "*very climax of spiritual ness*" !!

Mr. N. also virtually asserts his superiority, i of moral excellence and spiritual attainments, ov veteran band of worthies who laid down thei rather than renounce their religion and treach betray the cause of their Master which the espoused—thus would he disrobe them of the of righteousness, wrest the palms of victory fro hands, and with a sacrilegious hand take the cr glory from their sainted heads, and unblushingl them upon his own !

CHAPTER XXVI.

Article from the Advocate of Moral Reform—Remarks of Rev. Joseph Tracy and Rev. S. B. Yarrington.

In delineating the character of Perfectionism, we deem it proper, not only to present such facts and doctrines as will exhibit its true features, but also to give the opinions of different individuals who have informed themselves relative to the subject, and whose position and standing in society entitle them to confidence and give weight to their opinions.

Thoughts emanating from different individuals, and information derived from various sources at different periods in the history of Perfectionism, being gathered into one common focus, throw a flood of light upon this "abomination of desolation, standing in the holy place," and present it to public view in all its native deformity!

We deem it appropriate here to introduce an able editorial article, published several years ago, in the Advocate of Moral Reform. This article was published when Perfectionism was comparatively in its infancy, but had so far developed itself as to give unmistakable indications of its true character—its direct tendency and inevitable consequences. It may be proper here to remark, that Geo. Cragin, who for some time was the publishing agent of the Advocate of Moral Reform, probably finding the principles of the

Moral Reform Society too strict for him and the place he occupied too straight, renounced those principles and embraced Perfectionism, which afforded him more latitude. He soon after removed to Putney, and became an associate and intimate of Noyes. He then deliberately turned round and denounced the "Advocate of Moral Reform as the *greatest of religious humbugs*."

There are certain persons of whom it is sometimes said, "Their censure is praise." The present is an instance in point.

In 1842, Cragin was associated with Noyes in the publication of a paper called the *Spiritual Moralist*, devoted expressly to the dissemination of licentious doctrines. This paper contained such offensive matter, and was so extremely disgusting, that it received but little favor except from those who had lost all sense of delicacy and propriety; and it was discontinued—probably for want of patronage—after the publication of two numbers.

The article from the Advocate of Moral Reform given below, is well-timed and very truthful. We bespeak for it an attentive and candid perusal:—

"*Perfectionism.*"

"We have not hitherto thought it advisable to introduce any topics of discussion into the Advocate, which were foreign to its immediate object; and our readers will bear us witness, that we have never contended for the shibboleth of a party. Our high aim has been to combine all the moral and religious influence in the community, to bring it to bear upon the removal of a national sin; and thus far, all sectional and denomina-

tional differences seem to have been merged in one common feeling of interest in this great work. We have not departed from the rule heretofore laid down, in bringing forward the subject which stands at the head of this article. Sentiments have of late been openly advanced by those who call themselves Perfectionists, of such an immoral and destructive tendency, that it becomes our duty as humble conservators of the public morals, to bear a decided testimony against them, particularly as the names of some among us have been coupled with this dangerous and seductive heresy. To those who are happily ignorant of the name and nature of Perfectionism, we fear we shall hardly be able to make ourselves intelligible; for we shrink from the task of disturbing this stagnant pool of corruption, even for the sake of warning the unwary from its brink. But we dare not close our eyes to the fact, that while some whom we loved and honored, have fallen into this snare of the devil, there are others in equal, or greater danger, who may be induced by the warning voice of truth, to examine the ground on which they stand, and escape for their lives, while yet escape is possible.

"In some recent publications by the leaders of this sect, the doctrines of Robert Dale Owen and Fanny Wright are boldly espoused and advocated, and the institution of marriage set aside, as a part of the system of bondage from which Christ is to make us free. We will not stain our pages with specimens of this reasoning, which makes the blessed Redeemer the minister of sin, and converts the bread of life into a deadly poison. Indeed the language so much resembles the jargon under which the ancient mystics used to veil their meaning, that our readers would not probably understand at once its full import. From the words of our Savior concerning the inhabitants of heaven, 'They

neither marry, nor are given in marriage,' they argue the abolition of the institution here, in a *resurrection* state which it seems some of them have already attained. It will at once be seen, that this master stroke of satanic policy opens a flood-gate to every species of licentiousness; and by a refinement of wickedness which puts papacy to the blush, sanctifies the very *incarnation* of impurity. A state of society such as these doctrines would inevitably produce, cannot be adequately conceived or described. The sacredness of the domestic constitution invaded—the marriage covenant annulled—parental and filial obligations trampled in the dust—while unbridled license stalks among the ruins, smiling at the havoc she has made, and feasting on the last bleeding remnants of chastity and virtue! Surely, when sentiments like these are advocated under the mask of high-toned piety, it is the duty of all who love our Lord Jesus Christ in sincerity, to 'contend earnestly for the' purity of 'the faith once delivered to the saints.'

"But this doctrine, monstrous as it is, is only the growth of another, which may be termed 'the root of the evil,' viz. '*that believers under the Gospel dispensation, are delivered from the obligation of personal obedience to the moral law.*' The violation of this law does not, they say, *necessarily* involve transgression, for the spirit which is in them being an infallible guide, may in many supposable cases lead them contrary to the letter of the law, without bringing guilt upon their souls. Those who are familiar with Ecclesiastical History, will recognize in this belief the essential features of that Antinomianism, which, under some of its varying forms, has infested the church from the days of the *Nicolaitans* whom Christ hated, down to the present time; and against which Wesley and Fletcher in England, and Edwards and Bellamy in our

own country, sent forth the warning voice. It is indeed true that we have become incapable of keeping the law, as a covenant of *works*, 'the man that doeth these things, shall live in them,'—but as a rule of action, it is still obligatory on us, and must continue to be so, while those rights of God and man exist which it is designed to protect. The Christian believer not bound to obey the moral law of God! That law which binds all created intelligences together with a golden chain, and links them indissolubly to his holy throne! That law, in which, as in a glass, we see all the perfect attributes of Jehovah's character, while love, like the sun, sheds a full-orbed splendor over the whole,—insufferable from its brightness, did we not behold it tempered in the face of Him who came to be 'the end of the law for righteousness, to every one that believeth.'

"Those who can thus turn the grace of God into laciviousness, may endeavor to take refuge in the gospel from the unwelcome requisitions of the law, but it will be found in another day to be a refuge of lies which the hail shall sweep utterly away. 'Think not I am come to destroy the law or the prophets,' said the Savior, 'I am not come to destroy, but to fulfil.' 'Do we then make void the law through faith?' is the language of the apostle; 'God forbid; yea, we establish the law.' But time would fail, were we to attempt an enumeration of the passages which prove that the law of God, like his nature, is unchangeable and eternal in its spirit and sanctions.

"We have not attempted to go into an exposition of the views of the Perfectionists, or an argument against them; a task for which we have neither leisure nor inclination. In common with many others, we have been shocked and alarmed at the avowal of sentiments which seem to us the very *refinement* of *licentiousness*, and a declaration of our views was deemed necessary

for the satisfaction of those interested in our course. We desired likewise to warn the sincere inquirer after holiness, to beware of embracing an error, which if not abandoned in time, will certainly sink the soul to a deep and dark perdition. The church must come up to a higher standard of personal consecration and holiness, before the world can be converted; but in doing this, let her not run into an extreme more dangerous than the one she seeks to avoid. 'The tree is known by its fruits.' This doctrine leads its advocates to neglect prayer, both social and private—to throw away the Sabbath, with all its inestimable blessings—to despise the ordinances and means of grace, as shadows which vanish at the appearing of the substance—in fine, to withdraw from all benevolent, moral and religious associations, as a system of *legality*, in which they have no interest. These are not *good* fruits; we must therefore pronounce the tree corrupt, and refuse all fellowship or countenance to those who walk thus disorderly, though the act of excision be as painful as the amputation of a limb, or the plucking out of an eye."

The above language is strong and decisive, and cuts every way, like the keen two-edged sword of truth. Though penned several years since, it applies with as much if not more propriety to Perfectionism now than when it was first published.

In continuing our quotations from the writings of distinguished individuals who have spoken in reference to Perfectionism, we give a few remarks of Rev. Joseph Tracy, an eminent Congregational clergyman. Mr. Tracy was formerly editor of the Boston Recorder, and is extensively and favorably known, especially in New-

ngland. He speaks of Perfectionism as early as 835; thus showing that its nature was known—its ndency seen—and that even its fruits began to appear t that early period, or very soon after it came into istence :—

"This thing of Perfectionism is an affair which will appen now and then. The previous condition, the redisposing cause of it, in a community, is Ultra-alvinism, taking the form of Antinomianism. It ommences by a reaction, more or less thorough-going, wards Arminianism. Next, the theoretic possibility f becoming perfect is embraced as a speculative truth. ext, it is reduced to pretended practice, by persons ho think they give themselves up, unreservedly, to be uided by the immediate suggestions of the Spirit; ccompanied by the belief that they can tell a move-ent of the Spirit by the *feeling* of it. Next,—which scarcely another step,—they believe themselves accessible to temptation; either because they have ecome so holy that the devil can have no access to em, or because they can tell the movements of the pirit from every thing else so easily and infallibly. ext, certain feelings which some of the male and male members of the sect have for each other, being f the nature, not of hate but of love, are taken for e motions of the Spirit, and followed accordingly; nding, theoretically, in certain nonsense about spiritual arriage, and practically, in the grossest licentiousness. his is the last stage of the disease. Those who have ot yet joined them understand their character, and ey cease to make proselytes. They themselves—that , such of them as are not really insane,—become ndeceived. Some few, very few probably, who have ot been quite so 'perfect' as the rest, recover so uch of their Christian character as to be tolerable;

others take up the business of religious imposture as a trade; and the greater part become avowed infidels. Some years since we watched the progress of a little sect of Perfectionists through all these stages, from its predisposing cause to its final termination. Several months since, we received a communication, on good authority, stating that some of the Perfectionists of this day had begun to practice their spiritual marriage very disreputably."

We subjoin a more extended article, written with considerable ability, by Rev. S. B. Yarrington, a Methodist clergyman residing in the interior of New-York. It was published in 1843. Mr. Yarrington brings to view some of the mental phenomena attendant upon the reception of Perfectionist doctrines. He directs the mind to a subject for contemplation worthy of special attention. This is an all-important point. We should cautiously guard against that morbific state of mind, and that unhealthful tone of moral feeling which tends to induce this dangerous disease. The entrance should be sedulously watched, for it is much easier keeping the enemy out than it is expelling him when he has once entered. Mr. Yarrington speaks briefly, though pertinently, of "the rise, progress, cause, tendency and cure of modern Perfectionism." He says:—

"This egregious error arose about twelve years since, at a time of almost unparalleled excitement in these States, under the labors of certain eccentric revivalists, whose names need not be mentioned,—some of whom have dropped like stars from the galaxy, and all ceased to agitate and convulse the land.

"The heresy spread rapidly for a time. The mass, however, being composed of heterogeneous materials, having little affinity, soon gave signs of disintegration, and the fire that burnt strong at first, presently smouldered away for want of sustenance. Still, the dying embers remain in society, scattered in every direction, and wherever they have fallen, to a certain extent burn and sterilize the moral soil, destroying the seed of truth that is sown therein. It is not probable that this error is on the advance at present, but rather, it is to be hoped, on the decline. Yet, like the wounded bear, it makes an effort to live, and to recover its energies that it may revenge itself on its assailants.

"The cause of this delusion may be traced to the effervescence of certain minds about 1830. As Venus is said to have arisen from the froth of the ocean, so this heresy was begotten in the fumes of fanaticism. As one extreme is attended by another, so the wild, unscriptural notion of necessary indwelling sin, by the collision of antagonist minds, gave place to the no less extravagant and anti-biblical idea of impeccability. An over-weening self-esteem, doubtless, conduced somewhat to the production of such an opinion. Cultivating one class of faculties to the neglect of others, probably contributed to the same end. It is pernicious to mental improvement to become the 'creature of one idea.' The human mind has more than one faculty. In it many different powers inhere. These powers should be cultivated so as to balance each other, or equilibrate. The modern Perfectionist seems to have cultivated self-approbation and marvellousness, whilst he has barred the door to such intruders as comparison, causality and veneration: whereas the latter had most need of tuition. Intense, unabated study of divine subjects may have, more innocently, beguiled some unwary individuals into the arms of this Delilah. Man is so

constituted that he cannot for a very long season, without interruption or relaxation, prosecute one train of thought without shattering somewhat the pillars of the intellectual edifice. No doubt many imbibe error by first blunting their mental powers in this way; and not a few, by the same course, conduct reason to certain and long, perhaps life-long, interment. Some well meaning persons have imagined that the height of piety consists, not in active labors for the salvation of souls, but in uninterrupted contemplations of religious themes. Let a person pursue this course one year, and his mind, however strong in the commencement, will have become somewhat imbecilitated. Probably some individuals of more than ordinary talent, have in this way neutralized their influence, and well nigh rendered themselves nuisances in community. Variety in things lawful and expedient is truly the spice and food of the mind.

"The tendency of Perfectionism is 'evil, only evil, and that continually'. The suicidal efforts of its advocates can but be injurious to the physical economy. As well might the volcano remain undiminished within at the time of its irruption, as such persons retain their health in the midst of such awful disemboguements. Never did a system of error have a more withering, scathing influence upon intellect, than does this, where it is allowed to have full scope, put forth all its energy, and stamp its own image on its votary. Indeed, it is an idiotic theory; and cannot be expected to gender aught but its like. The stream can rise no higher than the fountain. Like system, like advocate. Follow the lightnings in all their zig-zags through the sky, before attempting to trace the trackless flight of such an intellect! True religion can by no possibility be hostile to science and intellectual improvement. Whatever, therefore, is prejudicial to these interests, is anti-

eligion. To assume that man may not be deeply ious without impairing at least some of his faculties, s to present Christianity in a sorry attitude. On the ontrary, it may be asserted, fearless of refutation, that here is nothing so well calculated to develop the native owers of mind as the Christian religion. What injury id Christianity inflict upon the sublime genius of a ilton, or the philosophic mind of a Newton? Men ever surpassed, the former in the department of oetry, the latter in that of mathematics. No doubt eligion was the intellectual food of these men. Milton as greatly indebted to his knowledge and love of the ible for his unrivalled sublimity of thought and xpression. Newton's reverence and love of Deity ontributed much to the profundity and acumen of his igantic mind. The absolute Perfectionist runs a neagre chance of rivalling these or any other great nen in any department of science or literature, from he fact that in the outset of his career he lays suicidal ands upon the best faculties of his nature, and yields imself up to the control of powers that ought to perate in obedience to the guidance of their superiors. The moral tendency of this presumptuous notion is qually deleterious. As well might the Sirocco enter taly, or the Simoom rush upon a caravan in the desert without inflicting injury, as this system be other than a 'Bohon Upas' to the morals of any vicinity where it prevails. By it the 'fruitful field is converted into a wilderness', and the song of the nightingale into the croak of the raven. It sweeps by the board all the stated formal means of grace. Family religion is blighted with mildew. The breezes of the Sabbath sing the funeral dirge of Jehovah's day of rest, while the monster prepares a sepulchre for its entombment.

"Little hope can be indulged of restoring to a healthy state of mind the modern Perfectionist whose

belief is of long standing. The reason is, no a
can be had to those faculties which ought t
addressed, on account of their dormancy, if no
tinction of functions. Where the reception of
error is of recent date, however, there is some pro
of producing a state of convalescence by making a
appeal to these nobler powers, their languis
energies not having as yet become completely
trated. The following directions may not, there
be altogether unavailing. Make an effort to refle
a variety of subjects, rejecting none that are l
and expedient. This is absolutely necessary to re
a sickly mind, and also to preserve it in that
Monomania is a mental disease of alarming preva
at the present time. It is produced by taking a
posite course from the one here advised. Be soc
with all, and converse as instructed to meditate,
is, on various topics, provided they are useful. D
ponder the depravity of the human heart, aside
grace; and consider the imbecility and folly ev
the best of men compared with the potency and wi
of the Infinite Unknown, and yet sufficiently kno
the wise, in their judgment eternally to eclips
created excellence. Feel like a mere point amid
splendors of the Great Adorable. In fine, pray
made and to be kept humble. Remember, so far
being able to equal the Omniperfect here, no m
angel, though constantly increasing in knowledg
holiness, will ever approach so near to divine
fection, as not to find himself infinitely in the
Be humble, therefore, and be wise."

CHAPTER XXVII.

Remarks of O. H. Platt, Esq.

The extracts given in the preceding chapter refer to Perfectionism, both at an early period, and also after it had existed several years, and had given some practical demonstrations of the direct tendency of its doctrines. At an early date its character was discerned and its tendency clearly seen by the intelligent and observing, and the sad consequences which it was evident would naturally follow its promulgation were anticipated and deeply deplored by the virtuous part of community. From the time of its commencement at New Haven in 1834, the tide of events took their natural course among Perfectionists, and at length assumed an alarming aspect.

Mr. Noyes, however, from time to time resorted to various expedients to screen himself and his followers from merited reprobation, and by repeated shufflings succeeded in keeping, to some extent, from public view the practical tendency and results of his pernicious principles. But they have at length fully come to light, and doubt no longer hangs over the subject.

But let us for a season leave the past and come down to matters of more recent date. We shall not, however, here enter into any minute detail of transactions which have taken place in Putney; but shall quote some general expressions of opinion relative to the posture of affairs after certain developments had been made.

Up to the time of the demonstration at Putney, in the autumn of 1847, the press in this section, both secular and religious, had passed the matter by as an insignificant and harmless affair, unworthy of notice and even undeserving of the notoriety which a public attack would give it. But affairs assumed such an aspect as to attract public notice not only in this section of the country, but elsewhere; and several public journals bestowed considerable attention upon them.

We shall give some extracts from several editorial articles published in the Vermont Phœnix, at Brattleboro'. Those articles received the approbation of the community, and were not only expressive of the views of the Editor of that paper, but will serve as a fair exhibition of the sentiments which universally prevailed and which still prevail in the community at large, at least so far as the facts in the case are known.

O. H. Platt, Esq., Editor of the Phœnix, in his paper of Nov. 24, 1847, holds the following language:—

"Since the last issue of the Phœnix, we have taken some pains to inform ourselves, as well of the present conduct and condition of the Society calling themselves 'Perfectionists,' in Putney, as of the tenets and doctrines they profess. We learn that though some of the individuals of this sect have dispersed, the Association itself is *not* broken up, nor their organ discontinued—but on the contrary, that the peculiar tenets which, with them, justify the conduct complained of, are still pertinaciously adhered to; that meetings are still held, and the community have a right to believe, that, though popular indignation may suppress for a time the public exhibition of their conduct, they still

continue to practice what they boldly preach and justify. . . . We confess to utter ignorance, until the last week, of the origin and history, as well as of the nature and tendency of the peculiar doctrines of this sect of 'Perfectionists.' With a desire to do impartial justice, and to be satisfied whether the ebullition of feeling manifested by the citizens of Putney, was justified as well by the published principles, as the actual practices of the 'Perfectionists,' we have taken some pains to procure their publications, and to examine them. . . . The *acts* complained of are not only the natural *result* of the doctrines they hold and teach, but actually constitute in themselves one of their published tenets. . . . The avowal of them, [their doctrines] though plain and positive, was so covered up by subtleties, by mystification, and confused explanation, and by bold denial of imputed licentious consequences and results, that the unwary and the unsuspicious might well be deceived. This consideration should inculcate feelings of charity towards those who seem innocently to have been misled, and drawn into the vortex of ruin. It has also determined us to give our readers who may be as ignorant on this subject as we have been, the history of this sect, and the proof which their published tenets afford, that in their domestic relations they are not only *absolved* from the observance of the moral law, but the constant infraction of it, is *required* as a *necessary consequence* of the state of perfection they lay claim to—in fine, that as to all sexual relations, they are strictly Antinomians.

"It is not within the province of this journal to discuss controversial points of religious doctrine, unless they tend directly to the infraction and subversion of the laws which uphold the fabric of society and government; and we shall therefore endeavor to keep

within this limit. But when such monstrous doctrines as these are promulgated and practiced, and when there is such indubitable evidence as the history of this sect has furnished us, to prove that the young, the innocent and unsuspicious, are enticed to disgrace and ruin by them, and that systematic seduction and licentiousness are practiced under the specious garb of religion—or rather, made impiously a part of religion itself—it is time for the public press to expose the true character of its principles, and warn the young and credulous, at least, of the snares that are spread for them."

In the Phœnix of Jan. 7, 1848, Mr. Platt continues as follows:—

"The organ of this sect has been treated in general, by the religious and political press, with silent contempt, as the weak and harmless effusion of a distempered brain; but it has nevertheless obtained a wide circulation, made converts, and secured for the sect a foothold in many parts of the country. Its pernicious principles, choked with artful disguises, have thus been suffered to infuse their poison far and near, unchecked by exposure and warning, and almost unnoticed. The names of contributors, subscribers, and converts, with their religious experience in the form of letters, appear conspicuously in the paper, and have accompanied it, as endorsers of the doctrines it inculcates. . . .

"The female converts seemed to take pleasure in blazoning abroad their shameless doctrines, under the authority of a multitude of Bible quotations, and the solemn mockery of obedience to the promptings of the Holy Spirit. We have given enough to show the publicly avowed principles and practices of the 'Perfectionists,' at this early stage of their existence.

"These principles were industriously disseminated all parts of the country, both by the gratuitous circu- tion of the paper, and the personal preaching of Mr. oyes; and many societies formed. The idea of *rfect holiness*, of being in a state where it is impos- ble to sin, where salvation is secured beyond a perad- nture, is no doubt alluring and sweet; and it is not nderful that many persons, credulous and unreflect- g, or tempest-tost and shipwrecked upon the waves of ntroverted points of religious doctrine, should fly r refuge to this infallible soul-preserver, in which ery fear and every anxiety is banished forever, d all the passions hold a jubilee. It is a tempting ait to the anxious and inquiring mind; and, garnished s it is, with plausible passages of Scripture, requires ut a little self-deception to make it palatable and safe. he utter licentiousness and wickedness to which this octrine of Perfection leads, is glossed over and uried, by specious denials, and a multitude of words, hich mean nothing. The new converts, unconscious erhaps at first, of the practical results of their eligious belief, are led along, step by step, and their inds gradually prepared to swallow Perfectionism, ith all its revolting abominations.

"If Mr. Noyes is charged with holding himself exempt rom all obedience to *law*, he boldly denies it—he dmits his independence of *external* law, but he will ell you he is guided by an *internal* law, the *law of the Spirit*, which is paramount to all others. If you harge him with *licentiousness* in his doctrines and ractice, he will deny this also, and tell you, that hough, in domestic relations and sexual intercourse, he Perfectionists disregard the civil and moral law, yet hey are still acting under the '*law of the Spirit*,' nd therefore it is not licentiousness. In other words, hey may give free rein to unbridled vice and debauch-

ery, and may trample with impunity upon all the rules of morality and decency, and still it is right, because prompted by the 'law of the Spirit.'

"Many of the societies, that sprung up in other sections of the country, practiced the doctrines of the 'Battle-Axe' letter so openly as to bring down upon them the indignation of the community, and the penalties of the law. . . . In Putney under the immediate eye of Mr. Noyes, things were conducted more prudently; and while asserting, as he does in the 'Berean,' that believers 'are *released* from the law, without the danger of licentiousness,' he kept their practices secret for a time. . . . Not only is unbridled license given to the passions by this state of 'perfect holiness,' but the exercise of every natural affection is forbidden. Husband and wife, parent and child, brother and sister, must banish every feeling of affection, and regard each other as not of kin, and if they are all Perfectionists, have the same freedom of intercourse with each other, as with other members. In fine, the ordinary parental, matrimonial and blood relations are annihilated, and have no existence among the 'perfect'—they are all brothers and sisters, and husbands and wives together. Some of the female correspondents seem to take special delight in boasting of their contempt of natural affections. One of them, whose father attempted to reprove her abandoned conduct, says she 'stepped up and *struck him in the face* and said to him, he had got the biggest devil she had seen, and if he would believe she would cast him out.'

"We sicken with this disgusting and revolting exhibition of the very incarnation of beastly licentiousness and crime, and, passing over the semi-monthly repetition of it, we come down to the last year.

"In the spring of 1847, emboldened by the success *of his* operations, and the apparent indifference of

community to his proceedings, Mr. Noyes induced the 'body of believers' in Putney to join their 'households under a *common roof*.' This was probably to facilitate the promiscuous intercourse enjoined upon believers—for, heretofore, though constantly urging upon them the duty and *necessity* of submitting to this free community of intercourse, he still stoutly denied the actual practice of it himself. But the impunity of his previous conduct at length determined him to throw aside the thin cloak of pretended decency he had heretofore maintained, and to *practice openly*, what he had constantly *preached* openly, and doubtless secretly practiced.

"On the first of June 1847—as related by him in the 'Spiritual Magazine' for July—at a meeting of his flock, he argues the question fully, and thus states it:

"'I will put the question, Is it not *now* the time for us to commence the testimony, that the KINGDOM OF GOD HAS COME? to proclaim boldly that God, in His character of Deliverer, Lawgiver and Judge, has come in this town, and in this association?'

"After noticing the discussion to which it gave rise, he states the conclusion thus:

"'It was *unanimously* adopted, therefore, as the consistent testimony of the believers assembled, that the KINGDOM OF GOD HAS COME.'

"This was nothing more than the *public* transfer of themselves, by resolution, to that state of 'perfect holiness' which sanctifies vice and profligacy as a religious duty. . . . It may seem strange that Mr. Noyes should deem it necessary to hold a meeting and put it to vote, whether the 'Kingdom of God' had come; but it is probable there were some refractory members—some who could not see how an act that was wicked and criminal on earth, could be holy and innocent in Heaven, and it might be necessary to bring

a little public opinion to bear upon them. It is said, however, that after this public vote, the doctrine of Perfection, in all its length and breadth, was carried into practice by the Association at Putney, publicly and professedly.

"It would seem, from his paper, that Mr. Noyes had occasionally some difficulty in breaking down the barriers of virtue and decency; and considerable space is devoted to the removal—by plausible sophistry, or threatened expulsion from Heaven — of supposed scruples and reluctance, and the complete triumph over shame, modesty, and the worldly ideas of virtue and chastity, is treated as a Christian *duty*, of *necessity* preliminary to the attainment of perfect holiness."

After having given numerous extracts from the writings of Mr. Noyes, and from communications received from his correspondents, accompanied with appropriate comments, Mr. Platt concludes his long and able editorial, published in the Phœnix of Jan. 7, 1848, and from which we have made several extracts, with the following appropriate and forcible remarks:—

"We forbear further extracts to show what is the *doctrine* and *practice* of the Perfectionists, in reference to the moral law. We have been thus particular in making quotations, to show and convince all, and especially those who, unaware of their tendency, are inclined to espouse their principles, that the recent demonstration at Putney is no casual outbreak or effervescence of excitement, nor the wild excesses of a few *pretended* and *hypocritical* Perfectionists, but the genuine, necessary, and *inevitable* result of their *published* doctrines and creed, from their first avowal at New-Haven, to the present time. We have given enough to show the *criminality* of their *principles* as

well as their *practice;* to show, that they are utterly subversive of the whole fabric of society, and of moral and civil law; and annihilate, at a blow, every *vestige of* VIRTUE, DECENCY, and NATURAL AFFECTION. These shocking consequences of the doctrine of Perfection are carefully concealed, however, from the young and unsuspicious converts. To them, nothing is revealed but the beauty of a state of 'perfect holiness'; of the bliss of believing, that though on Earth, they may actually enter Heaven, where it is *impossible to sin,* and where *salvation is certain.* Many, anxious for the future, and having no fixed ideas upon religious subjects, clutch eagerly at this doctrine of 'perfect holiness', as a drowning man catches straws; and shutting their eyes upon doubts and consequences, *believe* because they *want* to believe it. Others doubtless look upon Perfectionism with the eye of the libertine, and see in it only an easy and safe mode of deluding and destroying.

"We would hope there are many who have been deceived into the embrace of this pernicious doctrine, and yet kept in ignorance of its true character and tendency; and who, when informed of it, will hasten to escape from the fathomless abyss which yawns at their feet.

"Let it not be supposed that such impious ribaldry and weak sophistry can do no mischief, and does not require exposure and reprobation by the press. It has already penetrated, and found advocates and victims, in almost every county of New-England and New-York. The newspaper organ has been mostly filled with letters from recent converts, scattered through the whole country; and it plainly shows that many of them are ignorant of the practical tendency of Perfectionism, and have been deceived. The paper has attained, by gratuitous distribution, a very considerable circulation,

and the 'Berean,' containing matter quite as infamous, is meeting with a rapid and extensive sale. It was only in September last that two conventions of Perfectionists were held in the State of New-York—one at Lairdsville, and one at Genoa—and associations formed upon the model of that at Putney. The association at Putney has been the fountain of the poisonous stream of Perfectionism, wherever it flows; and though its founder and some of the members have been driven away by outraged public feeling, it still maintains its organization, and the remaining members still adhere to the doctrine of Perfection, as stated above. The paper, which has been the instrument of all this wide-spread mischief and ruin, is merely *suspended* in deference to public sentiment, not discontinued; and the whole machinery of the association is evidently waiting only for the excited public feeling to subside, to be again set in motion.

"Under these circumstances, we have felt it a duty devolving upon the public press, to strip the veil from this monster of iniquity—standing up in society like the fabled Upas tree in the desert, alluring the hapless wanderer by its luxuriant foliage and fragrant perfume, to seek repose under its shade, but dealing instant death to all who come within the influence of its poisoned atmosphere. We have thought it a duty to expose it to view, in all its naked hideousness, peradventure it may open the eyes of some, who have been enticed within its influence, and forewarn the unwary and innocent.

"If people have regarded this doctrine as harmless and contemptible, they will do so no more. The persevering and systematic attempts to entice the young and unsuspecting into their association—sometimes successful and at others happily frustrated—show *how* dangerous it is to community, and how necessary

s is to provide a prompt and efficient remedy. It is he duty of every citizen, who would not see the sacred amily and domestic institutions broken down, to lend is voice and influence to extirpate this evil. It is to e hoped, that those now connected with it, will see s destructive tendency, and abandon it; but there ıould be, in regard to it, neither toleration nor ɔmpromise. The public should understand—what is ı fact true—that every household, holding and prac-cing doctrines similar to this at Putney, is in fact a ɔothel. It should be marked and shunned as infa-ıous. It should be known that each member of it ɔlds to principles that justify theft, robbery, arson, and ırder, and all other crimes his evil passions prompt; ır he *cannot* sin, and his impulse is the only *law* he ɔcognizes. After all efforts to reclaim them have ıiled, let every member of such association be fol-wed, wherever he goes, by public infamy and public ɔhorrence, and marked and shunned as a public ıemy.

"We have charity to believe, that many have nbraced this doctrine honestly, and without any ıspicion of its consequences or true character. All ıch will hasten to abandon and denounce it. It ight be charitable to believe that the founder of this ıssociation is a monomaniac, on the subject of religion; ıd it may have been true in the beginning of his ɔurse; but a monomaniac is honest and truthful. [is opinions may be absurd, and his reasoning diculous, yet he will never flinch from the position e takes, nor tell a wilful untruth to escape the odium f it. It is *possible* Mr. Noyes was honest in his ɔtter to the 'Advocate of Moral Reform,' denying his wn doctrines, as asserted and acted upon by him both efore and afterwards. It is *possible* he was sincere ı holding 'believers' to be in a state of 'perfect

holiness,' and *incapable of sinning*, when he was constantly denouncing as hypocrites, those believers, whose licentious conduct happened to become public. We say it is *possible*, but is it *probable?* To us, there seems to be in his conduct a marvellous exhibition of scheming, insincerity, and libertinism, for a monomaniac.

"We dismiss the subject with a single remark. Many of the friends of the individual identified with this sect, are respectable and highly respected; and may consider themselves somewhat implicated in the exposure and reprobation of his conduct. It is not, however, the exposure nor the reprobation, but the *profession and practice of his infamous doctrines* which are truly disgraceful. These doctrines have been boldly avowed and promulgated by him, here, for ten years past, and scattered by means of his paper, all over the country; yet no efforts of friends or relatives have sufficed to suppress, either the publication or the practice of them. A paper so licentious and indecent —so seditious and immoral in its character, as this has been ever since its commencement, would not, even in the tainted atmosphere of the city, be tolerated for a single week. It would be indicted as a nuisance, before a second number could be issued, and suppressed by the strong arm of the law. That it has so long been endured by the respectable and intelligent inhabitants of Putney, is owing probably to the respectability of his family, and a reluctance to wound their feelings by any public proceedings. But to whatever cause it may be owing, that the dissemination of the infamous doctrines has been so long tolerated—whether from the disability or disinclination of friends, or the apathy or forbearance of the people—the welfare of society demands that these pernicious

principles should be held up to public detestation and abhorrence.

"We shall make no apology for the length of this article. The subject is one that concerns the whole community, and if we have been remiss in bringing it to their notice, it is because we had no conception of the character or magnitude of the evil. In respect to it, we may truly say, 'the half has not been told;' but we trust enough has been said to put the public on their guard, here and elsewhere."

CHAPTER XXVIII.

Putney Perfectionism.

Below will be found the substance of an arti which was published, under the above heading, whole or in part, in several public journals, soon af the developments at Putney in the autumn of 18 The article was prepared by the writer, and althou it gives but a very succinct account of what had tra pired, yet, as far as it goes, it is believed to be correct statement of facts, and a fair representatio existing circumstances :—

Events deeply interesting to the community h recently transpired in this place. Disclosures h been made, and facts elicited, which can but shock sensibilities of every virtuous mind; and it is due the public that they should be made acquainted w existing circumstances, and thus be guarded aga further encroachments of errors most demoralizing their influence, and destructive in their tendency.

A small sect or community of *Perfectionists*, called, has had an existence in this town for sev years past. They have been under the direction John H. Noyes, who, to some extent, is known abr and who stands at the head of this modern sect. Noyes, for a number of years, has been industrio disseminating the most pernicious heresies, princip through the medium of a periodical published in village, which, from time to time, has assumed diffe names, but is now denominated the "*Spiritual Ma zine*," and is issued semi-monthly. Mr. Noyes

published a work entitled "THE BEREAN," ntains his views relative to various topics, sale in different parts of the country. But ıt appear that his efforts to spread his heretical erous doctrines have been crowned with any al success, though some small societies have ıed in different places.

oyes has taken the strange and unwarrantable that the moral law is abolished, and that he ollowers are governed and guided by direct n and revelation, as were the inspired Apos- ey claim to be the *true church*, and *pretend* that ɜ all the miraculous gifts of the apostolic age. ıudiate the Sabbath, reject all religious ordi- deny the validity of the Christian ministry, e intoxicating cup, and indulge in common nts to any desirable extent. Some years r. Noyes made war upon the marriage institu- l advanced sentiments of a most licentious , which he has never retracted, but has ly re-affirmed. He contends that in a holy ty, such as they claim to be, the marriage is virtually null and void!

recent developments, the civil authorities it their duty to institute a legal process against yes, and he was accordingly arrested, and nder heavy bonds for his appearance at the n of the County Court, for Windham County, ıince absconded. From the facts which have light, it appears that he has committed crimes eepest dye—crimes of such a character that forbids that they should be mentioned. Under of secresy, and the assumed garb of sanctity, ıracticed the grossest iniquities; but his deeds ıess have at length been revealed in open day rong arm of the law has reached him—and he

has hastily fled from the face of justice to seek a shelter and find a lodging place in some secluded retreat.

For several months past, a number of families have resided together in a large dwelling in this village, with Mr. Noyes at their head. The recent disclosures have placed them before the public in no very enviable position; and the same odium is now attached to them that there is to a house of ill-fame. All who adhere to their doctrines and remain among them, are now looked upon by a virtuous community, as immoral characters; and no person who wishes to maintain a respectable standing in society, will hereafter be identified with them. The course which they have pursued for some time past, has been well calculated to deceive, seduce, and ruin the young and unsuspecting. Efforts have been made, and allurements held out, for the purpose of enticing the young, drawing them in, and sealing their certain ruin; and in some instances they have been successful. The domestic circle has been invaded, hearts have been broken, hopes blasted, and characters ruined.

Although the most flattering invitations were extended to several young ladies of this village and vicinity, yet it is a happy reflection that the victims of their guilt have not been very numerous; the spell is now broken, and some have escaped, like the bird from the snare of the fowler, or the fascination of the wily serpent. In this town they have heretofore numbered only about forty, and that number has, of late, been very materially diminished; some have withdrawn, others have left, and but a mere remnant now remains.

Mr. Noyes and his followers have made the highest pretensions to moral purity and spiritual attainments, and have boldly assumed that they *could not* sin; and have thus thrown the mantle of high professions over *the most* hideous deformities, and practiced the grossest

ies under the assumed garb of superior sanctity! nly have individuals been ruined, and families rably injured, but they have exerted an influ- s fatal to the morals of this community as the miasma is to man's physical constitution. such a state of things, the people have become d and incensed to a high degree, and have *en masse* to correct the evil and ask for redress. disclosures already made have brought to light ee of moral turpitude seldom surpassed by the egraded and abandoned; and it can but be a reflection that they have assumed the name of *ians*, and that too of the *highest grade;* thus g that to which they have no right, and casting ach upon the Christian religion, which condemns most unqualified terms, every species and of moral impurity. Noyesism is the veriest ty in its most dangerous form. If infidelity and on would appear in their native dress, and sail their own black colors, we should then know the ter of the foe with which we had to contend; hen they fling to the breeze false colors and in a borrowed garb of superior goodness, they doubly dangerous, and often deceive and ruin the and unsuspecting.

CHAPTER XXIX.

Assumed and acknowledged supremacy of Noyes—His female co-workers at Putney—Remarks of Mrs. S. T. Martyn.

"There be, indeed,—I say it in all sorrow,—bad, apostate souls,
Deserted of their ministering angels, and given up to liberty of sin:
—— For these, my counsel is, avoid them if thou canst;
For the fine edges of thy virtues will be dulled, by attrition with their vices."

Mr. Noyes has assumed the supremacy over all Perfectionists proper, throughout the country. His arrogant claims have been acceded to, on the part of his disciples, almost by universal consent; and his supremacy was publicly acknowledged by two Conventions of Perfectionists held in Central New-York, in 1837; the one at Lairdsville and the other at Genoa.

But particularly at Putney has his vanity been flattered, and his ambitious feelings gratified. For a number of years past he has been emphatically the "*acknowledged head*" of the Perfectionist Association in that place. And it appears that he has recently reached the very apex of ambitious desire. A few months after the dispersion in the fall of 1847, a prominent member of the Putney Community said—"*Those who stand by John now have given him every thing*"!! If his followers have made a *full* surrender, Mr. N.'s ambition must be saturated. Moreover, he has had quite a number of special agents employed in his service in different places, but especially in Putney,

who have lent their entire aid, who have exerted all heir influence, and made every possible effort for the urtherance of his nefarious schemes, and the accomlishment of his unhallowed designs.

The company of co-workers in Putney included everal females of considerable talent, and formerly of ome influence among the people of Putney. They ere liberal contributors to the periodical published by Noyes, and were very fit instruments, and rendered fficient aid, in carrying out his base purposes. The ersons particularly alluded to, together with other embers of the Association, were using their influence nd making special efforts to draw innocent and unsusecting females into the vortex of ruin, at the time the artling disclosures were made in the autumn of 1847. n some instances they were successful, but in others ey failed. The active efforts of those special agents home, and the exertions of certain runners abroad, gether with the paper, which, with a liberal hand, as scattered through the length and breadth of the e land, contributed largely to the great object which r. Noyes had in view. These agencies all combined, ere exerting considerable influence. And at the ne of the great eruption in Putney, followed by the eaking up of that strong hold of iniquity, the kingdom" established by Noyes, but undoubtedly nder the special supervision of his Satanic Majesty, reat exertions were being made to gather the outcasts ; and the forcible saying of the Savior was being

strikingly exemplified, "Wheresoever the carcass is there will the eagles be gathered together."

Below will be found the substance of an article fro the pen of an intelligent female,* who saw with dee regret, that even some of the most talented of her se were lending their aid to the growing evils of the ag especially that of licentiousness. This excellent lad in common with many others, has interposed her infl ence to impede, if not arrest, the progress of that tid of sensuality which is setting in with a strong curre upon the land, and which, if not turned back, will, it to be feared, roll on with accumulated strength an accelerated velocity, and ere long acquire a momentu against which all efforts would be unavailing; whic would carry away, as with a flood, all opposing influe ces, and fearfully sweep, like a desolating tornad over the land, spreading devastation around on ever hand, and making a moral waste of many of the faire portions of our happy country, and working th temporal and eternal ruin of thousands and millions o our race.

The remarks which we are about to give will appl with much propriety to various classes in different par of the land, but they are peculiarly applicable to th Perfectionists, and especially to the most prominen and active female members of the Association a Putney. Let the extracts be read with special atte tion:—

---

* Mrs. S. T. Martyn.

"Among the various phases assumed by the infidel philosophy, which preceded and accompanied the outbreak of the French revolution, in 1798, there was one, which, more than all the rest, tended to destroy the last vestige of social order and happiness during that fearful period. The same unhallowed lips that denied the existence of a God, and proclaimed 'death and eternal sleep,' taught also, that marriage was an intolerable monopoly,'—a burden which none but the vulgar should bear, and that a 'union of souls,' was the only union to be recognized by the enlightened disciples of the new code. This doctrine was openly promulgated in the splendid saloon of Paris, by the fashionable and high-born dames who worshipped at the shrine of Voltaire, Condorcet and Mirabeau; it was echoed by the fierce spouters of the Jacobin clubs, and re-echoed in the fauxbourgs, the garrets and the cellars of the metropolis, where crime and misery rejoiced in the prospects of unbounded license thus opening before them. To the scenes that followed, we need only refer. The annals of the French revolution —its unimaginable horrors and atrocities,—have been so long familiar to the ear, that we may well be spared the revolting task of dwelling upon them here. It is enough to say, that the tree thus blended, bore its legitimate fruit; and that beneath its poisonous shade, every thing honorable, lovely and of good report, perished, until the land became a moral desert, almost through the length and breadth of it.

The same sentiments with regard to obligation of law, human and divine, and particularly in relation to the sanctity of the marriage covenant, as those which prepared the way for the scenes to which we have alluded in France, are at the present moment prevailing to an alarming extent in our country. They come to us in a different garb, and wearing a somewhat

different aspect, it is true; but their character an tendency are always the same. Instead of furnishin the material for a flowery discussion between male an female philosophers in a spendid saloon, or a Jacobi club, these principles, in some quiet and unsuspectin guise, enter our domestic circles, seat themselves : our firesides, and wait patiently for the best opport nity of gaining a foothold which shall never again l surrendered. Their apostles may be known by tl cant words forever on their lips, of 'spiritual attractio 'secret sympathy,' 'affinity of souls,' &c.—wor which sound very sweetly to the uninitiated, but full deep and bitter meaning to those who know the hidden signification. For when *explained*, as th too *often* are by *acts*, these seemingly harmless syl bles signify domestic discord and disunion, follow perhaps, by actual separation, misery and death. is generally (we blush to admit it) by our own se that the pernicious doctrines to which we allude a most ably and fearlessly advocated. We know wome whose personal accomplishments, and standing in so ety, give weight to their opinions, and who do r hesitate to affirm, that 'affinity of soul' forms the or real bond of union between the husband and the wi and that where, in the judgment of either, this does r exist, the legal ceremony of marriage is null and voi to all intents and purposes. Of course, the part thus situated are at liberty to form a 'union of sou wherever they find the mysterious 'affinity' of whi they speak; and no law, human or divine, has a rig to contravene their choice.

"As there are certain falsehoods of such inter bitterness and potency, that one drop would be su cient to poison the whole well in which truth was s to have dwelt, so there is in this 'declaration of sei ments,' enough specious error, mingled with so

important truth, to disorganize and destroy society, wherever it is adopted. It is undoubtedly true, that a union of hearts is absolutely necessary to marriage in the sight of God; but it does not therefore follow that a public recognition of this union by others, is unimportant; or that the legal ceremony which ensures this recognition, is unnecessary. Still less does it follow, that a union thus legally recognized, may be dissolved at the will or caprice of either of the parties, without incurring fearful guilt, and the reprobation of society. We know that some who have wantonly cast off all domestic ties, and thus bid defiance to the laws of God and man, talk eloquently of their sufferings and wrongs, of the want of sympathy they have experienced, and the thirsting of heart they feel for 'spiritual union and affinity;' but under all this gloss of honied words, there is concealed a principle which aims at nothing less than the subversion of all existing institutions, and the entire banishment of God from the world He created, and the hearts of the creatures who were formed by his power, and sustained by his goodness. It is this union of the ideal with the sensual, (for disguise it as they may, it is sensually in its most dangerous form with which we are contending,) that gave to the philosophy of France its deadly venom—and it gives strength and vigor to the same sentiments in our own day. Divested of the mantle of ideality, which so gracefully drapes it, the gross deformity of this imaginary deity would at once shock and disgust every beholder, while beneath its ample folds it is doing its work of death unperceived and almost unsuspected. . . .

"There are too many educated, intelligent women, who do not hesitate, whenever they meet a 'kindred spirit,' to repay the most generous confidence and hospitality, by a systematic attempt to appropriate the

affections of the husband and the father. While the selves glorying in having spurned the matrimoni yoke, they inculcate in other families the most bli and unquestioning obedience on the part of the wi and the right of the husband to do as he will in respects, unfettered by even the shadow of duty obligation toward the being whose earthly happine has been confided to his care. Such is the egregio inconsistency of these victims of a moral lepros infinitely more loathsome than that which banished t poor Israelite from the society of his fellows, and co signed him to a living tomb. It would be well f society were laws equally stringent now, where t danger of infection is as much more imminent, as o moral nature is higher and of more value than th body, or wounds inflicted on the heart more grievo than physical pain and suffering.

"Our remarks on this subject may be deemed hars by those who have not met the evil of which we speak but the case is not one which in our estimation demanc forbearance or toleration. It is not an impulse of th heart which has led its subjects into unintention error, which we are condemning—but a belief of th head—a perversion of intellect, deliberately conceive and carried out to its consequences, as coolly as thoug no earthly interests were involved in the resul Indeed, in many cases it would be impossible, in th utmost exercise of charity, to believe that the affectio of the heart had any thing to do with the matter. Th thief who steals to satisfy the cravings of want, or th homicide who takes the life of his fellow under th sudden impulse of passion, may be subjects of pity an forgiveness; but the woman who unblushingly avow her disregard of all law, human and divine—wh scorns the restraints of marriage, and casts off it obligations, has, by this act, thrown herself out of th

pale of society; and the sentence of outlawry it passes upon her, should be as complete and effectual as that which separated Robin Hood and his band of 'merry men' in Sherwood Forest, from the yeomanry of England.

"We have not yet spoken of the source of all this moral evil—the hidden spring from which these streams of bitterness flow out to desolate and destroy. It may emphatically be said of the class to which we allude, 'There is no fear of God before their eyes.' Never, until the sanctions of religion are forgotten or disregarded, and the Bible trampled under foot, can a woman so far unsex herself as to promulgate a doctrine which, more than all others, degrades and debases her, and leaves her a defenceless prey to the passions and caprices of the stronger sex. The want of religious principle is at the foundation of all these errors in belief and practice—and where this is wanting, the human heart is like a ship at sea, without helm or rudder, tossed about by the whirlwinds of passion, and liable at every moment to be driven on the rocks, and wrecked irretrievably. The humble cottager, who

'Just knows, and knows no more, her Bible true,'

who reverences and obeys its precepts, and looks upward for divine guidance, lives usefully and happily, and goes down to the grave in full hope of a blessed immortality—while the woman of splendid intellect and varied acquirements, who proudly rejects the light from Heaven that would direct her steps, wanders from the path of rectitude into the mazes of error, and after a few years of eager and fruitless search after the phantom happiness, she sinks like a falling star into the blackness of darkness forever."

The foregoing extracts speak a strong and impressive language; they faithfully portray in characters of living

light the enormous sin of licentiousness; and shou
serve as a timely warning, especially to the yout
against the dangers to which they are exposed, and t
seductive influences which are abroad in the lan
under various guises. The evil is the same, howev
specious the garb in which it may be arrayed,
imposing the aspect which it assumes. The sentimen
which we have quoted bear directly against the Perfe
tionists, and press heavily upon Mr. Noyes and h
followers; but we are well aware that Mr. N. w
strive to evade the force of the concluding remarks
Mrs. Martyn, by asserting that Perfectionists do n
reject the Bible, and are not destitute of religiou
principle; but possess every virtue in the highe
possible degree. O, shame! where is thy blush! An
modesty, where hast thou fled!

Mr. N. assumes that he and his followers hav
advanced far beyond the Bible—they reject it as a tru
standard, and treat it as a dead letter! Mr. N
impiously and presumptuously affirms that he is livin
under a new dispensation, and is constantly receivin
fresh communications and revelations from Heaven!

It makes but little difference whether a perso
rejects the Bible *in toto*, or, professing to believe i
virtually nullifies it, by discarding it as an infallibl
standard — whether he does not come up to it, c
whether he goes professedly beyond it — whether h
never takes it from the shelf, or whether he contemp
uously tramples it under foot, as Perfectionists hav

virtually done! Infidelity lies at the bottom in the one case as well as the other.

Does Mr. Noyes expect that such miserable subterfuges as he has got up and is laboring to palm off upon the people as religious verities, will obtain credence and currency, to any considerable extent, in an intelligent community? It is true that occasionally a renegade from all respectable society falls into his ranks—and from what motives they do it at this late day, the reader is left to judge. If Mr. N. is really anticipating any formidable accessions to the company under his control, he certainly cannot place a very high estimate upon the intelligence of the community, or at least a considerable portion of them. He must suppose that they are yet in their leading strings—that they have not arrived at their teens—that they are even in their veriest dotage.

Common sense people with no extraordinary degree of discernment, can clearly see through the gauzy garb which Mr. N. has thrown over this monster of iniquity. Reason with even half an eye could readily penetrate the flimsy veil which has been somewhat dexterously drawn over the most hideous deformities.

CHAPTER XXX.

Latitudinarianism — Effects of Licentiousness.

One of the errors of the present age is a prevailing disposition to theorize in relation to religious matters. A great diversity of views and conflicting sentiments, and the consequent multiplication of erroneous systems, is a prolific source of evil. Indifference to practical piety prevails to an alarming extent, and the tide of infidelity is setting in. The endless speculations indulged, and the frequent discussion of theological questions, tends to mar, in the eye of the spectator, the just proportions and beautiful symmetry of the fabric of Christianity. The restless elements unsettle the faith of some, and threaten to carry away the ancient landmarks of religion. Noyesism is but one of the offspring of a parent evil whose numerous progeny are coming up, like the plagues of Egypt, to afflict and desolate the land. Much sickly sentiment exists, and many are becoming perfect latitudinarians in relation to all religious matters.

A morbid appetite which loathes the plain, simple, substantial food of gospel truth, and craves the crude and indigestible mass of errors which are afloat in the world, has for many years been making advances upon the public mind, and has never, it is believed, prevailed to a greater extent than at the present period. This spirit not only prevails to an alarming extent without, but to some extent within, the pale of the Church.

ıere always will be a few restless spirits who spurn ıolesome restraints and cry out against all rules and gulations as oppressive. These characters may be :med religious croakers, and are near akin, at least in irit, to downright latitudinarians, though making ceedingly high professions of piety at first. A few athing remarks from the burning eloquence of Rev. T. Taylor, the mariner's preacher who ministers at e Bethel in Boston, shows up these croakers in their ıe light:—

"They are religious overmuch," says he; "they t religiously, and breathe religiously, and walk igiously, and dress religiously, and comb down every ir religiously. With such I have no connexion. ıere is a great gulf between us. I have been watch- ; them for thirty years. They soon begin to fall out th the world; fall out with their brethren; fall out th the church; and become too holy to remain in ; and finally quarrel with Almighty God himself; d then turn rank infidels, walking pestilences, scat- ing mildew and death over society, staggering to eir graves under the curse of God, and cursing God they go!"

These ever restless and troublesome spirits, are, m time to time, calling loudly for deserters, and by ntinually beating up for volunteer recruits, have at ıgth succeeded in mustering quite a company of *me-outers*, who have *renounced*, and are now, for ınt of better employment and in perfect keeping with eir peculiar calling, loudly *denouncing* the Church in measured terms.

The whole herd of Come-outers, of whom Per-

fectionists are a fractional part, have in a most reckless spirit, thrown the rein loosely upon the neck of the fiery and furious steed of uncontrolled passion and unholy ambition, and are heedlessly hurrying hoodwinked, onward toward the vortex of ruin.

We shall make no apology for transfering to our pages from the *Christian Observatory*, some very truthful and well-timed remarks upon the subject under consideration. These remarks are entitled to an attentive perusal:—

"There is a foolish notion stealing abroad, and creeping into small and unoccupied heads, that Christianity is about to present itself in an entirely new aspect, so broad as to have no outside, so comprehensive as to include every thing but sound scriptural orthodoxy, so liberal as to give away all the Gospel which is worth keeping, so 'spiritual' as to contain nothing more substantial than metaphysical fog, and 'the stuff that dreams are made of,' so 'transcendental' as to get far beyond the bounds of common sense and dull reality, and so progressive that it will go to Beelzebub without troubling him to come after it. It is thought by many that some new exposition of religion is to be made, which is to serve as a solvent for all sorts of opinions, to regenerate society as by some magic spell, and to usher in the light of the millennium as it were by the combustion in the old candlestick of some newly invented gas. In some way or other, instruction is to be drawn from the teachings of Christ, which they have never imparted before.

"It is an insult to the Bible to cherish any such expectation, for it implies that the multitudes to whom it was given as a guide, have been laboriously and

prayerfully studying for two thousand years, without discovering its most important meaning. In bringing about this impossible expectation, much account is to be made of the philosophy of religion, whereby men will be able to philosophize the Assembly's Catechism so that they can at the same time subscribe it and ridicule it, with perfect consistency. It is from this propensity to tamper with and tinker the philosophy of religion, or to fit it up and rig it in some new philosophy, that all the depravings and corruptions of the Gospel from the days of the Apostles have originated. The dark ages were caused by the thick clouds of speculation and moral invention, which clouded Christendom in gloom, and hid her radiant Sun.

"It is also necessary, in order to clear the way for this style and fashion of Christianity, to explode every 'form of sound words,' and to cry up a crazy crusade against creeds and dogmas. A great clamor must be raised about creed-bondage. And the panic-stricken fugitives fleeing from this bug-bear, are ready to rush into a triple bondage of doubt, delusion and distress.

"To have clear views, and settled convictions, and fixed principles, involves no sacrifice of independence. He who is overcome by the force of truth, is not brought into bondage thereto; but has for his own share, all the fruits of this victory over himself. As was said by the valiant Puritan, Thomas Hooker, of Hartford, it is the honor of a man truly wise, to be conquered by the truth; and he hath attained the greatest liberty, that suffers himself to be led captive thereby. But our modern seekers after progress, account it a species of slavery, if a man have attained to decision of character, and to indulge in the luxury of moral certainty on any point whatever.

"Hence they find it necessary for their purpose to make a mock of consistency. This trait of character,

which used to be proverbially 'a jewel,' has no beauty in their eyes. They regard it as a gilded chain, fettering the free motions of the mind, and vexatiously restraining the 'largest liberty' of thought. They are for obeying the impulse of the hour, and the inspiration of the moment; and look upon it as a piece of impertinence if you expect to find them of some certain way of thinking to-day, because they professed it eloquently poetically, and with a fine scorn of all opposers yesterday or the day before.

"But the worst of it is, that this passion for theological progress cannot be vented without perilously tampering with the Bible. It is in vain to think of educing any new Christianity out of the whole Bible as it is. The plenary inspiration of the Holy Scriptures must be denied at the outset; for it were an intolerable grievance to the freeborn 'oversoul,' to be obliged to bow implicitly to the dictates even of Infinite Wisdom and Eternal Truth. There is no such thing as is now in demand, if we must listen to the canonical books as the utterance of the infallible Arbiter of all truth, righteousness and goodness. Accordingly it is proposed, that we regard the Bible as inspired only in part, and that it be left to our ingenuity to discriminate as well as we can between 'the divine and the human in the sacred records.' Take away from revealed religion as much as need be of its supernatural and authoritative character, and then you may invent as many patent Christianities as you please.

"It is not considered at what a ruinous price we must purchase this rare privilege of going to destruction, each in his own way. All the external evidences of Christianity must be cast aside; for if these do not prove the inspiration of the whole Bible they prove nothing. These evidences go to substantiate the claims of the entire book to an inspired

origin; and hence our men of the movement party undervalue them, and treat them as of no account. The fulfilled prophecies they regard as random hits, or the forecastings of political sagacity. The miracles they either utterly deny, or ascribe them to the use of natural means. As to this, we shall be more ready to believe them when we see them able to repeat any one of the mighty works of the Savior. Let them walk upon the sea, heal the leprous, give sight to the blind, or raise the dead. There is no lack of opportunity. And if any one of them will do any one of these things after our Savior's manner of doing them, we will consent that the successful operator shall prepare an improved edition of the Bible, with the text corrected according to his judgment, the divine part stamped with golden capitals, and the human part printed in the humblest minion and brevier, or, better still, wholly omitted. But till some messenger comes from God, commissioned as evidently by signs and seals from heaven, as were the Prophets and Apostles who spake as they were moved by the Holy Ghost, we must adjure the new-theology men to keep their profane hands from that scripture which is 'all given by inspiration of God.' Till the same authority which enacted the Bible shall repeal it, in whole or in part, we must submit to it in its full force and power."

Mr. Noyes, it has been seen, has set himself up as a worker of miracles, thus following in the wake of all the impostors which have gone before, and exhibiting to the world another sad spectacle of human folly.

We think it proper here to present a few general, but very pertinent remarks, in reference to the sin of licentiousness, taken from an Address—to which we

have already alluded — which was presented some months since to the citizens of Boston, through the public prints by a special Committee, appointed by a large body of the clergymen of different religious denominations in that city. As this great and growing evil is the same in its nature, its tendencies, and its results, whatever aspect it may assume, and under whatever guise it may present itself to view; and as Mr. Noyes and his followers have become aiders, abettors, and promoters of this alarming evil, though in a very singular way, and a peculiar and specious form, they naturally come under the general head. Noyesism is but one species of a genus whose progeny is already quite too numerous. It is a hideous monster, though dressed in the richest drapery, decorated with the nicest embroidery, and the whole tinseled with the finest phrases. The remarks which we give, though originally addressed to the citizens of Boston, are of such a general character that they possess more than mere local interest, and are equally applicable in other latitudes:—

"It [licentiousness] is a *sin* which we entreat you to devise some means of restraining, if it cannot be extirpated;—a sin against God, against our neighbor, and against a man's own body and soul; the most debasing and destructive sin in which one can indulge. More than any other unlawful indulgence, it corrupts the character, impairs self-respect, breaks down moral principles, shuts out piety from the heart, makes religion a pretence, and faith a mockery. Do we use language stronger than facts justify? Where, in

. or barbarous lands, in Christian or in heathen
s, shall we find such a wreck of humanity,
perversion of all that is noble or lovely, such an
of the debasement to which our nature may
ced, as in a woman who has given herself up to
guilty pleasure? And who merits the con-
on of his fellows, or may be regarded by them
thing, if it be not the man who has destroyed
innocence, or helped to quench the lingering
ies of female virtue? There is but one more
crime than that which she commits who sells
to pollution, and that is his who sacrifices
to his own base passion.

ok at the consequences of this vice. Take the
oint of view. Consider its economical relations.
not tell you what sums are lavished upon the
of establishments whose inmates are themselves
le they lead others, to destruction. We might
you of the temptations to fraud and theft, which
those who have little money of their own to
pon their vices, have found themselves unable to
We might cite examples of open disgrace, of
and misery, arising from this cause; but we
hint at these things.

ok at the effect on health. Physicians tell us,
it indulgence is the cause of a large amount of
eases which come within their practice. The
gist instructs us, that such indulgence must
he constitution, and lay the foundation of life-
fering or premature death.

ok at the moral connections of this vice. Be-
y other, it depraves the whole man, enslaves the
pollutes the imagination, deadens the conscience,
the heart, tramples upon the affections and
f domestic life, and makes the soul a moral

pest-house. Beyond any other, it inflames every lo desire, adds vehemence to every animal appetite, an brings whatever is spiritual and immortal in man t subjection to that which is carnal. It is even worse far more injurious in its effects upon the character than intemperance. The drunkard will have hi seasons of abstinence, and his hours of repentance the man of dissolute habits is a continual sinner without shame and without remorse.

"Look at its influence on the community in whic licentiousness is suffered to exist withsut rebuke. Th standard of character is lowered; the sanctity of hom is less carefully cherished; the tone of sentiment im perceptibly, but steadily declines; and, when fe perhaps understand, or can trace the cause, a genera deterioration of morals takes place. The poison ha insinuated itself through the life of the community whose whole appearance indicates a secret malady.

"Look at the effect on Christian character an Christian institutions. The latter may obtain an ou ward respect, but the former can only exist in a name among those who are the servants of uncleanness. W might with as much propriety talk of a profane, or dishonest, as of a licentious Christian; with as little misapplication of language speak of Christian forgery as of Christian profligacy. Sensuality and spirituality are as opposite as darkness and light; they can mee in the same person, only when heaven and hell ca meet in the same experience.

"Consider, finally, the consequences which in future life must follow the indulgence of lewd desire and the enjoyment of infamous pleasures, here. Th soul stained and branded with its vices, goes int eternity, to a God whose authority it has disowned, judgment which it has defied, and a fate which it can

t avert? From that fate must we not desire to save ose who share with us the gift of immortality?

"Fellow Christians! our Lord and Savior came to ek and to save that which was lost—to redeem them o were ready to perish, from the evil of their ways—bear the quickening and renewing influences of divine uth to souls that were buried in sin. Have we not a ty to perform as his followers? Is not the ministra-n of his gospel committed to our hands? If we ve experienced the salvation that is through him, and ve 'tasted the good word of God, and the powers of e world to come,' do we not owe it to those who are ld in the captivity of their own lusts, heirs of cor-ption and strangers to the promise, to exert ourselves r their deliverance, that if possible, we may bring em to God, through him who is 'the way, the truth, d the life?' Do we not owe it to those who are beset temptations with which they are unable to cope, to sist them in their great peril, or to diminish, if we y, the hazards of their condition? Do we not owe to the community in which we live, at least to inquire ether we may not do something to limit the ravages the most fearful evil that can fasten itself upon the ral life of a people?

"Friends and fellow Christians! we appeal alike to ur conviction of duty, and to your sense of personal erest. We appeal to your reverence for the Bible, d remind you of the plainness and severity of the nguage which is there used respecting those who ulfil the lust of the flesh.' Is a vice denounced in ch unequivocal terms in the Holy Scriptures, one on ich Christian sensibility or Christian delicacy may t even utter a word? We appeal to your faith in the ligion of Christ, whose name you bear. We entreat u to remember not only his condemnation of every

impure desire, but his rebuke of those who, ha
much committed to them, yet, through negligenc
timidity, are unfaithful to their opportunities of us
ness. We beseech you to bear in mind his exam
and the encouragement he has given to those who s
follow him in the regeneration of the world."

CHAPTER XXXI.

DOCTRINES OF THE PERFECTIONISTS.

fectionist Creed—Theses of the Second Reformation.

aving disposed, in the main, of the historical part Ioyesism, we now proceed, in pursuance of our , to notice some of its leading doctrines. We shall ıe first place give the Perfectionist Creed, at least ır as it has been presented to the public in a tangi- ːorm.

ı the Witness of Aug. 20, 1837, we find the wing:—

"*What we believe.*"

. "We believe, that God is the only rightful inter- er of the Bible, and teacher of theological truth,— ːe,

. We believe, that no doctrine can become an ːle of *true faith*, which is not recognized by the ːver as an immediate revelation to him from God,—

. We believe, that God, "*who worketh all in all*," and does teach his own truth, through his written l and through the testimony of his sons,—therefore,

. We believe it is proper, that we should state, as ːesses for God, the fundamental articles of our own ı.

. We believe "there is none good but one, that is ,"—that all the righteousness in the universe is l's righteousness.

. We believe, that God's righteousness may be

revealed in his creatures, as a man's spirit is revealed in the motions of his body.

7. We believe, that "the works of the flesh, [i. e. human nature,] are adultery, uncleanness, envyings, strife, and *such like*" *only*.

8. We believe, that all attempts to produce better results from human nature, by instruction and legal discipline, only increase the evil,—inasmuch as they refine and disguise, without removing it.

9. We believe, that the Son of God was manifested in human nature for the purpose of destroying, (not reforming,) the works of the flesh, and revealing the righteousness of God.

10. We believe, that the righteousness of God was never revealed in human nature, till the birth of Jesus Christ.

11. We believe, that the object of all God's dealings with the human race before the birth of Christ, was, *not* to promote the righteousness of the flesh, i. e. self-righteousness, i. e. the perfection of sin; but to prepare the way for the manifestation of his own righteousness through Jesus Christ,—hence,

12. We believe that the righteousness of the saints, under the law before Christ, was only "a *shadow* of good things to come, and not the very image of the things," bearing a relation to the true righteousness of God, like that of a type to its anti-type.

13. We believe, that the servants of God under the law, by submission to the discipline of the dispensation in which they lived, were prepared for, and became heirs of the righteousness of God, afterward revealed by Jesus Christ.

14. We believe, that "God was in Christ reconciling the *world* unto himself,"—that the union of human and divine in him, made the righteousness of God accessible to all men.

15. We believe, that Christ is properly called the ɔond Adam, and as the human race in spirit is one dy, that he became, by his incarnation, "the light ıt lighteth every man."

16. We believe, that all who are apprized by the spel of the fact, that the Son of God has come, are ɔreby called to choose whether they will hold the len or the risen Adam as their head.

17. We believe, that faith alone receives, and unbe-f alone rejects, the blessings given to men by the ɔond Adam,—by faith men *awake* to a perception of e truth as it is in Christ,—unbelief is the devil's eam.

18. We believe, that Christ, as he is in his *resurrec-n and glory*, is given to every member of the ıman race.

19. We believe, that all the faith, righteousness, ɛrty and glory of the risen Son of God, are given to ery man.

20. We believe, that Christ in his incarnation was made under the law," and that the christian dispen-tion did not commence, in any sense, until he cended up on high.

21. We believe, that none are christians, in any nse, till they receive Christ in his resurrection,—ɔnce,

22. We believe, that the disciples of Christ, during s personal ministry in the flesh, were not christians.

23. We believe, that Christ in the resurrection is ee from sin, from the law, from all ordinances, and om death; hence all who are subject to any of these, e not properly called christians, as not having tained the hope of their calling.

24. We believe, that the history which the Bible ɔntains of the Church, after Christ's ascension, com-only called the primitive church, is a history rather

of the *latter-day glory* of *Judaism*, than of the commencement of christianity.

25. We believe, that the apostles and primitive believers, so far as they were subject to sin, law, and death, were Jews and not christians.

26. We believe, that Christ plainly and repeatedly promised to his disciples, that he would come to them a second time and complete their salvation within the *life-time* of some of his immediate followers.

27. We believe, that the primitive church, living in the transition period, from the first to the second coming of Christ, were more or less partakers of the resurrection, holiness, liberty, and glory of Christ according to their faith.

28. We believe, that at the destruction of Jerusalem, the end of the Jewish dispensation, Christ came to believers the second time, according to his promise.

29. We believe, that at the period of the second coming of Christ, christianity, or the kingdom of heaven, properly began.

30. We believe, that this was the period of the full development of the NEW COVENANT, (Heb. viii.) which secures to believers perfect and eternal salvation from sin, full freedom from written law and human instruction.

31. We believe, that the whole body of Christ, i. e. the church, attained the perfect resurrection of the spiritual body at his second coming.

32. We believe, that Antichrist, at the same period attained the perfect resurrection of damnation.

33. We believe, that this was the period of the commencement of the judgment, (CRISIS, see the Greek,) of this world.

34. We believe, that after this period, the salvation given to all men in Jesus Christ, included nothing less than a perfect and eternal salvation from sin,—a per-

fect redemption from the law and legal instruction—a perfect resurrection of the spiritual body, and a standing on the plain of eternity beyond the judgment."

Below will be found a few remarks made by Abner Kneeland relative to the above creed. Pehaps we owe an apology to the reader for here introducing the name of Kneeland, the great champion of modern infidelity. We would simply say, that we were induced so to do from the consideration that his remarks would serve a very important purpose. They show conclusively that avowed infidels consider the practical results of the principles held by Perfectionists as identical with their own, at least, as it respects religious worship, both tending directly to do it entirely away.

The remarks above alluded to were published in connection with the Perfectionist creed by Mr. Kneeland in his infidel organ, the Boston Investigator, of July 24, 1835, and are as follows:

"We have published this week the creed of the 'Perfectionists,' as they modestly call themselves, merely to let our readers know what a confused mess of unmeaning and ridiculous nonsense religious people can adopt as sublime mysteries. This is a mystery a thousand times more mystified than any thing in the Bible; and if it be revelation, taken as a whole, it is a revealed mess of hodge-podge. We like this creed on one account, because, as no one can tell what it means, there is no risk in either believing or disbelieving it; and as it is intended to do away, and in fact does do away, all necessity of worship, or religious teaching of any kind, all being taught immediately from the pure fountain, and all know that they are right, however

much they differ from each other, it comes, practically at least, if not in principle, exactly to our views. Our only fears are, that they will know so much, and so perfectly, about religion, there will not be much room for knowledge of any other kind. If they will be only satisfied with what is revealed, so as to be perfectly contented and unconcerned about it, giving themselves time and opportunity to attend to every thing else that is useful for the time being, there will be practically no manner of difference so far as regards all religious mummery, between the believers in this creed and those who have no creed at all—between the consummation and perfection of all religion and no religion. The only difference will be, the Perfectionists will be unavoidably superstitious, while those who make no pretensions to religious faith, are mere rationalists."

We protest against the apparent coupling of the Perfectionist creed with the doctrines of evangelical denominations, which appears in the above language. Aside from this, the remarks of Mr. Kneeland contain more truth than fiction—he makes many just allusions and gives the Perfectionists several happy hits. One important fact, worthy of special attention, stands out very prominently to view, viz., that the doctrines of Kneeland and Noyes tend directly to the same point—that Perfectionism and the rankest infidelity practically, if not in principle, coincide "*exactly*"—both aiming a deadly blow, though in a different way, at the very vitals of true religion.

It is not at all strange that Abner Kneeland liked the Perfectionist creed in some respects, seeing there is so little difference between *that creed* and *no creed*—

:en the perfection and consummation of *that kind* ligion and *no religion at all!*

' the two, Kneeland occupied the more honorable on. He and his adherents had the boldness to y avow their sentiments—take a position antago- al to all religion, and bide the consequences; Noyes and his company, like a piratical crew or of cowardly miscreants, have been sailing under colors. The one has worn its own true attire and exhibited its native deformity, while the other has ared in disguise and concealed its disgusting res.

Theses of the Second Reformation.

give a more extended view of the doctrines of sism, we quote the following sentiments published r the above heading, in the Perfectionist of Feb. 845.

l. God is a dual being, consisting of the Father the Word; and man, as male and female, is his e and likeness.

By the Word, ' all things were made *that were* , viz., heaven and earth, and all the ' principalities, es and dominions' that belong to them.

All things that God made were ' very good,' and never originated by his act or in his works or with onsent.

' The old serpent called the Devil and Satan' a ' sinner from the beginning,' and is the un- ed source of all evil as God is the uncreated e of all good.

This evil being was permitted to seduce Adam Eve into sin, and thus to incorporate into himself ually the parent stock of the whole human family.

6. One consequence of this event has been that t whole posterity of Adam and Eve have been born spiritual captivity to the author of sin and death.

7. Another consequence has been that Satan, availi himself of the reproductive powers of human natu has intermixed his own proper seed with the poster of Adam.

8. The depravity of mankind is therefore of t sorts. The 'seed of the woman' are depraved spiritual incorporation with Satan; while the 'seed the serpent' are depraved by vital identity with him.

9. Both of these classes are involved in a ruin th would have been eternal, had not a system of demption been instituted.

10. The depravity of the latter class is such th they will never avail themselves of the offer of demption, and of course their ruin be eternal.

11. The former class being less radically deprave will hear the voice of mercy and attain eternal s vation.

12. God foreknowing these diverse results of the t sorts of depravity, predestinated men accordingly—t 'seed of the serpent' to perdition, and the 'seed of t woman' to eternal life.

13. The proximate object of the system of r demption is the disengagement of men from the e spirit with which they are incorporated, and the restoration to spiritual unity with God.

14. To the end the entire administration of God this world has been directed from the beginning.

15. Yet the means of its actual accomplishme were not introduced into the world till the times of t gospel.

16. By the call of Abraham and the isolation his seed, God prepared a nation to be the vehicle

amunications and the theatre of the final act of
tion.

By the law and the prophets he purged the
people of idolatry, advanced them in external
y and civilization, excited their hopes of a future
ation of holiness, and so prepared the way for
pel.

Yet there was thus far no radical redemption
ıe spirit of evil, either in this world or in that
s beyond death. The reunion of God and man
' mystery hid from the generations and ages' of
testament; and without that there could be no
ıl resurrection of the spirit from the power of
of the body from the power of death, i. e. no
. Birth.

Nevertheless, they who feared God and died in
nder the legal dispensation, were reserved in a
: partial happiness in the world of souls till the
ion of the gospel mystery, and then received
salvation.

But their sinful experience under the law, as
:d in the Old Testament, is not to be admitted
lence against the completeness of the salvation
:ame by the gospel.

The incarnation of the Word or Son of God,
: beginning of the process by which the effectual
tion of mankind from the evil one, and their
n with God, was accomplished.

By the incarnation and its concomitants the
of the uncreated God was introduced into human
, and brought to bear upon the power of the
ted Devil.

Jesus Christ, by the strength of his divine
, overcame sin in his own flesh from the begin-
nd so maintained open communication with the

24. By the influence of his spirit, by the confidence which his miracles elicited, and by the wisdom of his words and deeds, he drew about himself such a body of disciples as was necessary to constitute a medium of spiritual communication between himself and the world.

25. By his death he completed his obedience to the Father, and his sympathy with the temptations of humanity, and at the same time established communication with Hades, the abode of the dead.

26. From this lowest point of his descent, the Father by his mighty power drew him back to his own bosom; and in this ascent he burst the gates of Hades and Mortality, the dominions of the evil one, and left them open behind him.

27. As his descent into fellowship with humanity had not broken his communication with the Father, so his ascent to the bosom of the Father did not break his communication with humanity. He was now, on the one hand, 'Lord of the living and the dead,' (i. e. in spiritual union with men in the flesh and men in Hades,) and, on the other, fully reinstated in his primeval partnership with the Father. Thus the train was fully laid for the at-one-ment.

28. By the intercession of Christ, the spirit of truth was next poured out; and active communication between God and man commenced.

29. It was the office of the Spirit to show believers 'the things of Christ,' and in process of time it revealed to them his divine nature, his victory over sin and death, the judgment of the prince of this world, and the spiritual reconciliation of God with man.

30. The apprehension of these facts brought believers into fellowship with Christ's death and resurrection, and made them partakers of his divine nature and his victory over the evil one.

31. This was the Second Birth ; and before this, no man had ever been born.

32. As the dispensation of the second birth dates from a period subsequent to the personal ministry of Christ, and subsequent to the out-pouring of the spirit, it is manifest that the sins of the disciples while Christ was in the flesh, and during the early part of the apostolic age, are not to be received as evidence against the perfectness of gospel regeneration.

33. The second birth of the primitive believers, was in fact the beginning of their resurrection.

34. As such, it transferred them in spirit from this world to immortality, and thus released them from the law of ordinances and carnal commandments.

35. It set them free from all sin.

36. It gave them eternal security of holiness.

37. The life which it gave to the soul, extended its influence more or less to the body.

38. It terminated, after a few years, in a full resurrection and glorification of the body, and a translation to the presence of the Father.

39. The second Advent took place immediately after the destruction of Jerusalem, according to the plain predictions of Christ, and the acknowledged expectations of his followers.

40. The saints in Hades and Mortality were then raised from the dead, and judgment was administered upon them and upon their enemies.

41. These transactions took place in the spiritual world.

42. This was a resurrection and judgment of only a part of mankind.

43. The world, as a whole, had not then received the preparatory legal training, necessary to the spiritual apprehension of the gospel. The universal resurrection and judgment, therefore was deferred.

44. The legal dispensation which had been given to the Jews, was transferred, after the destruction of Jerusalem, to the Gentiles.

45. The religion of Christendom, since the apostolic age, though it has borne the name and external of Christianity, has in fact been a second edition of Judaism.

46. The second birth, founded as it was in the primitive church on a spiritual apprehension of the resurrection of Christ, and effectual as it was to save from all sin, has not been known in the nominal Christian church since the Second Advent.

47. The second and final resurrection and judgment are yet future.

48. But within a few years the primitive faith of regeneration by the resurrection of Christ has again been given to the world; and thus the process has commenced, which, according to the order of the former dispensation, must ere long terminate in the second resurrection and judgment.

49. No radical reformation of mankind will ever be effected by any other agency than that which God has employed, viz., the power of Christ's resurrection, which overcomes the evil one and saves from all sin; and no end of the tribulations of this world will ever be attained, but by the judgment which separates the righteous from the wicked.

50. When the power of the resurrection and judgment shall have done its work, uncreated Good will commence its perfect and eternal triumph over uncreated Evil—Christ will assume the dominion which Satan has usurped over this world, and 'of the increase of his government there shall be no end.'"

The above *Theses*, together with the *Articles of Faith* already given, constitute the Perfectionist creed,

or, at least, so much of it as Mr. Noyes has ever drawn up in consecutive order, and given to the public in a condensed and tangible form. Other portions of the creed, considered no less important by them, have been kept back, in perfect keeping with Perfectionist policy. This creed, in the main, appears to be of a speculative character—though not without some important practical bearings of evil tendency, as the sequel clearly shows—and is made up, for the most part, of absurd and fanatical notions which all right-minded persons would immediately reject; but as there is nothing too absurd for a certain class of the community to embrace, this creed, as unscriptural, contradictory, and even ridiculous, as some parts of it evidently are, is cordially received by those who are extremely fond of *new* things, however inconsistent and erroneous they may be.

In addition to what has already been given, there are also many broken fragments and detached portions of the Perfectionist creed, scattered throughout their multifarious writings, which it will be our object, so far as they are worthy of notice, to gather up and present in their proper place. Moreover, it is evident, from recent disclosures and the present aspect of affairs, that Mr. Noyes resorted to some well-devised stratagems, and had used considerable adroitness in the aggressive warfare, which, for a number of years, he has been carrying on against religion and the best interests of society. He appears to have studiously

avoided publishing his real sentiments relative to *some* points, and has so mystified others by confused explanations and dextrous manœuvres of the pen, as to keep his readers in almost total darkness respecting his real designs. Thus by his artful policy he kept the worst features of the system concealed for several years from the community at large; and he undoubtedly did this lest it should be so disgusting, when viewed in its native dress and most revolting form, as to be instantly discarded by those whom he wished to secure, and thus his hopes be blasted and his plans frustrated.

He evidently laid the heaviest contributions upon his available energies, and toiled almost incessantly to make the fatal draught of error and iniquity assume the pleasing aspect of a rich and wholesome repast, that the specious poison of sin, like a gilded bait, might be swallowed ere the devoted victim should be apprized of the danger to which he was exposed. And in some instances he has been too successful.

By garnishing the most fatal errors and seductive heresies with the tinsel drapery of his false philosophy, Mr. Noyes has deceived and drawn in those who had not sufficient discernment to penetrate the flimsy veil which he had thrown over this monster of iniquity, modern Perfectionism! And those who have been duped and deluded by his artful disguise, perhaps in many instances have verily believed that he was setting forth the soundest doctrines, when in fact he was roaming the regions of fancy and expatiating at pleasure—

"On speculations wild,
And visionary theories absurd,
Prodigiously, deliriously absurd,
Compared with which, the most erroneous flight
That poet ever took when warm with wine,
Was moderate conjecturing!"

Nevertheless he has sought to sustain his visionary notions by proofs drawn from the Bible; and by utter perversions of scripture, and an imposing array of sophistical arguments, he has confirmed his deluded followers in the belief that he is a sound and logical reasoner; and this is not very surprising, for it is evident that—

"He had an art,
A kind of hellish charm, that made the lips
Of truth speak falsehood, to his liking turned
The meaning of the text, made trifles seem
The marrow of salvation."

And undoubtedly to the full satisfaction of his followers, he—

"Proved still his reasoning best, and his belief,
Most rational, most scriptural, most sound,
Though propped on fancies wild as madman's dreams;
With mortal heresy denouncing all
Who in his arguments could see no force."

CHAPTER XXXII.

Noyes's Views of Deity — Image of God — Views of Noyes concerning Angels.

We deem it proper in this connection to give the views of Mr. Noyes respecting the Deity. In reference to the Godhead he lays down the following proposition as an article of faith :—

"God is a dual being, consisting of the Father and the Word ; and man as male and female, is his image or likeness."

Again, speaking of the unity of our first parents, and assuming that they are "an image or miniature by which we are to form our conceptions of the nature of God," he says,

"We are led to the simple conclusion, that the uncreated Creator, the Head of the universe, like the head of mankind and the head of every family, though one, is yet 'twain;' (Mark 10 : 8 ;) in a word, that the creation has a Father and a Mother."

Again in reference to the same point he says :—

"If we reason from the seen to the unseen, assuming that the essential nature of the effect is in the cause we have proof as broad as the universe, that the Godhead is a duality; for every link of the chain of productive life, in its whole visible extent from the lowest region of the vegetable kingdom, to the highest of the animal, is a duality. The distinction between male and female is as universal as vitality, and all visible evidence goes to prove that it is the indispensable condition of reproduction, i. e. of vital creation. I

we find two elements in all the streams of life, why should we not infer that the same two elements are in the Fountain ?"

Once more—as more fully explanatory of his views Mr. N. holds the following language:—

"I do regard the Father and the Son, as two *Spirits*, who bear a similar *social* (not *physical*) relation to each other as that which exists between man and woman, one of whom is greater than the other, (as the man is greater than the woman) who love each other and have pleasure in their fellowship, (as man and woman love and have pleasure in spiritual fellowship) who are the joint parents of all created things, (as man and woman are the joint parents of their offspring) who are thus the prototype in whose image Adam and Eve were made."

Lastly, in his preface to the BEREAN Mr. N. says:

"We believe, not in the Trinity, nor in the Unity, but in the *Duality* of the Godhead; and that Duality in our view, is imaged in the two-fold personality of the first man, who was made 'male and female.' Gen. 1: 27. As Adam was to Eve, so is the Father to the Son; i. e. he is the same in nature, but greater in power and glory."

The reader will undoubtedly find it very difficult to discover the *propriety* of representing the *Son* of God as the *female* part of the Godhead! Moreover, Christ is represented in the above language as being inferior in "power and glory" to the Father, which is diametrically opposed to the most plain and unequivocal declarations of Scripture. St. Paul says Christ "thought it not robbery to be EQUAL with God."

Phil. 2: 6. And the Evangelist John declares that the "*Word was God.*" John 1: 1. These passages with many others of similar import clearly show that the Son was *not inferior* in power and glory to the Father, the assertions of Mr. N. to the contrary notwithstanding.

The untenableness of the positions and the fallacy of the reasoning found in the foregoing extracts, must be apparent to all.

The Godhead is represented by Mr. N. as a duality, in opposition to the doctrine of the Trinity, so clearly taught and abundantly supported by the Scriptures. The Bible teaches us that there is one God — and that there are three distinct persons united and existing in the Godhead, co-equal and co-existent, viz: — The Father, Son, and Holy Ghost.

From the whole tenor of Mr. N.'s writings, but more especially from tracing his views of Deity, the reader cannot fail to perceive, and must be forcibly impressed with the fact that his sentiments are extremely low and grovelling. He turns every thing that he touches into a polluted channel: and his mind appears to be almost or quite incapable of soaring above sensual objects. From the corrupt vein running through all his writings, the current of his thoughts and drift of his feelings are most apparent.

Image of God.

Mr. Noyes imagines that he discovers an image of the Godhead in the circumstance of our original

genitors having been created male and female! s is supremely contemptible, and the most absurd ıll absurdities. God being an infinite and eternal RIT, no visible form or physical organization can be appropriate symbol of the Divine Nature. God ıg a SPIRIT, can have no *corporeal* image whatever. ıt great prohibitory precept with which the deca- ıe opens, and which was designed as an antidote to ry species of idolatry, forbids the making of any *nage, or any likeness of any thing that is in heaven ve, or that is in the earth beneath, or that is in the ter under the earth.*" Ex. 20: 4.

Moses, in exhorting the children of Israel to beware the idolatry so prevalent in Egypt, says:—"*Take therefore good heed unto yourselves; (for ye saw manner of similitude on the day that the Lord spake o you in Horeb out of the midst of the fire;) lest corrupt yourselves, and make a graven image, the ilitude of any figure, the likeness of* MALE OR FE- LE." Deut. 4: 15, 16.

There were some among the corrupt and idolatrous yptians, who, like Mr. Noyes, found in the male and ıale figure the fittest image to gratify the impure ckings of their own depraved hearts and sensualized ıginations; and Moses, in cautioning the Israelites ıinst such gross idolatry, uses specific language— guage plainly implying that a figure or image ıresenting the *male* or *female* form would be as proper and inappropriate to shadow forth the God- ıd as any representation whatever, which would not

have been the case were it what Mr. N. imagines it to be. All material forms whatever, in heaven or earth, utterly fail to give us any adequate conception of the incomprehensible Jehovah. There is not the *least* approximation in *any* figure toward that mysterious Being who has neither "body nor parts."

The language just quoted is fatal to the theory of Noyes, and clearly shows that the position he has assumed is utterly untenable.

For scriptural proof to sustain his position, Mr. N. relies solely upon Gen. 1 : 27, "So God created man in his own image, in the image of God created he him; male and female created he them." This passage affords no support to Mr. N.'s favorite theory. The grammatical construction does not warrant the conclusions to which he has arrived. There is reference in this passage *both* to the image in which man was created, and his physical structure—they are spoken of separately and not conjointly—the one being distinct from the other.

Moreover, the image of God, in which man was created, could not have been physical, but must have been intellectual or moral; for God in his very nature is a spiritual essence—an intellectual and moral being. The image then of the creature must have corresponded with the nature of the Creator.

But the Scriptures are not silent relative to this subject. St. Paul fixes this image with so much precision and definiteness that no sincere inquirer after truth need err or be in doubt. He makes it to consist

a *knowledge*, in *righteousness*, and *true holiness*. In writing to the Colossians he says :—"Ye have put off the old man with his deeds ; and have put on the new man, which is renewed in *knowledge* after the image of him that created him."—Col. 3 : 9, 10. Again, to the Ephesians he says :—"Put on the new man, which after God is created in *righteousness* and *true holiness*."—Eph. 4 : 24.

Thus it appears that man was originally *wise* in *understanding*, *holy* in *heart*, and righteous in *life ;* which moral qualities constituted the image in which he was created. Here we have proof touching this point which is "*direct* and *decisive*," and that which is "*indirect* and *doubtful*" must yield to it.

This point is settled, then, by incontestible proofs ; but it will appear in a clearer light on further examination. The great end of the mission of Christ into the world was to recover man from the ruins of the fall—reinstate him in the Divine favor—and restore the image which was lost by transgression. The image to be restored by Christ was that which was lost by the fall—the image lost by the fall was the image in which man was created—hence the image which Christ came to restore was that which man originally possessed ; and we have already ascertained that it was a moral image, consisting in *knowledge*, *righteousness*, and *true holiness*.

The Scriptures abundantly sustain the position that it is the peculiar and appropriate work of Christ as a Redeemer and Savior to restore to man *that which* was

lost by the fall. If the image in which man was created was physical, then the loss of that image by the fall was a physical loss, and the restoration by Christ must be physical also. But the fall produced no change in man's physical structure, and the restoration—at least so far as relates to what takes place in the present life—is not physical; hence the image in which man was created was not physical.

But again—if the image was physical, then all men, irrespective of moral character, possess that image, and will to all eternity, according to Mr. N.'s views; for he believes that image will never be effaced, much less obliterated, but that the identity if not the present peculiar structure of man's physical organization will continue forever. Mr. Noyes also believes in the future punishment of the wicked — then it follows, according to his notions, that the wicked, while writhing under the scalding vials of Jehovah's wrath, will retain, with as much distinctness and in as high a degree of perfection, the image of God, as man possessed when he came pure from the plastic hand of his Maker! Forever suffering and yet forever possessing the image of God, in which he was created!

But in addition to the feeble testimony adduced to sustain the unwarrantable position assumed, Mr. N. has advanced one argument, and the rest he has to say relative to the subject is made up mostly of assertions and assumptions. The argument alluded to is found in the preceding extracts and is as follows:—

"If we reason from the seen to the unseen, assuming

at the esential nature of the effect is in the cause, we ve proof as broad as the universe, that the Godhead a duality ; for every link of the chain of productive e, in its whole visible extent from the lowest region the vegetable kingdom to the highest of the animal, a duality. The distinction between male and female as universal as vitality, and all visible evidence goes prove that it is the indispensable condition of repro-uction, i. e. of vital creation. If we find two elements all the streams of life, why should we not infer that he same two elements are in the Fountain."

The above appears to be the sum of Mr. N.'s rea-ning touching this point; and although it is somewhat lausible, it is nevertheless unsound. To reason from he seen to the unseen in this matter is quite sophistical. Though the visible creation bespeaks an invisible Author, et from the works of nature we cannot ascertain, to ny considerable extent, the true character of Deity, or he mode of the Divine Existence. It is one thing to nstitute comparisons and draw analogies, and quite nother thing to prove that they are founded in the eality of things. If the essential nature of the cause s in the effect, then we might prove that God is a naterial Being ; and on the same principle we might rove that the " essential nature" of the artisan is in very piece of handiwork which he produces—which ould be utterly absurd.

From the views and reasoning of Mr. N., we should nfer that through his inverted optics and distorted ision he sees all things double, and that nothing to im has any beauty or comeliness except a duality,

having the distinction of male and female. Wh refrain from expressing his utter abhorrence of grovelling sentiments, and such debasing views o Divine Nature? While Mr. N. has been de largely in sublime mysteries, so evanescent that have evaporated into airy nothings, a few disciples gathered around him, apparently struck with a ment; and while gazing almost with adoring wo have verily believed that Mr. N. was soaring to the est heights, diving to the lowest depths, and ranging remotest regions of spiritual philosophy, when in he was fast bound to the car of carnality himself, was dragging his hoodwinked and deluded follo through the filth of sensuality down to the lo depths of degradation and the darkest shades of b despair.

Views of Noyes concerning Angels.

Mr. N. not only assumes the position that se distinction exists in the Godhead, but also that it e among angels! The following language of Mr. contains this sentiment:—

"I confess I see nothing very horrible in the i of there being sexual distinction in the angelic n If the distinction of *spirits*, the twofold life, whi have described in what I have said of God, exist the angelic nature, (as I believe it exists in e living thing, from God to the lowest vegetable,) I no very alarming reason why that distinction sh not be expressed in the bodily form of angels as wel men."

In support of the theory that sexual distinc

ists in angelic natures, Mr. N. relies mainly, if not olly, upon a few passages found in the 6th chapter Genesis, and the Epistle of Jude. And a remark ich he makes in reference to these passages brings s ideas in relation to the nature of angels distinctly view. He says his view of the meaning of these ssages "involves no intrinsic absurdity. It only kes a breach in the theories of those who assume thout proof that angels have not a corporeal and xual nature."

Here Mr. N. takes a stand, and we think he assumes without proof" that angels have a "corporeal d sexual nature." This sentiment is apparently ry gross, and a little investigation will show that it is terly absurd and anti-scriptural.

The proof on which Mr. N. relies to sustain his eory in the Old Testament, is found in Genesis, 6: 2. "And it came to pass, when men began to ltiply on the face of the earth, and daughters re born unto them, that the sons of God saw the ughters of men that they were fair; and they took m wives of all which they chose."

Mr. N. contends that the sons of God here spoken were angels; and asserts that most of the ancient ristian Fathers, and many of the modern Jewish bbins favor this exposition. But such authorities l never sustain a theory so obviously absurd and i-scriptural. The declaration of the Savior made in ly to the curious and inquisitive Sadducees, is fatal the position of Mr. N. Christ declares that, "In

the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Matt. 22: 30.

Mr. N. believes and asserts that "marriage does not exist in heaven," which is equivalent to admitting that it has no place among the angelic hosts; and in the passage just quoted it seems to be assigned as the principal reason why in the "resurrection they neither marry, nor are given in marriage,"—that they are as angels. This shows conclusively that the Creator never designed angels for a marriage state; and from their very natures they are evidently incapacitated for such a state.

Now, the sons of God mentioned in Genesis, 6: 2, took *wives*, or entered into the matrimonial relation; consequently they *could not* have been angels. The most rational and consistent interpretation of the passage under consideration is, that the "sons of God" were the descendants of Seth, who were so called because of their eminent piety; and that the "daughters of men" with whom they intermarried, were the progeny of wicked Cain.

But Mr. N. tries to press St. Jude into his service, and obtain from him some support for his theory. We give his quotation with a few comments which he has attached:—

"The angels which kept not their first estate, but *left their own habitation*, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. *Even as* Sodom and Gomorrah, and the

es about them, IN LIKE MANNER *giving themselves to fornication, and going after strange flesh*, are forth for an example, suffering the vengeance of nal fire.' The account, and the only one which we e in the Old Testament, to which we can suppose e to have referred, of angels leaving their own itation and going after other flesh, is found in the h chapter of Genesis, where it is said, that 'when n began to multiply on the face of the earth, and ghters were born unto them, the *sons of God* saw daughters of men that they were fair; and they k them wives of all that they chose.'"—Berean, 00.

The quotation from Jude, which Mr. N. has given, en independently of the connection in which it nds, gives a false and perverted view of the apostle's ching. According to Mr. N.'s construction, Sodom, norrah, and the cities about them, gave themselves r to fornication *in like manner* unto the angels ch left their own habitation. This exposition ries its own refutation with it, for it has already n seen that the *sons of God* spoken of in the sixth pter of Genesis to which Mr. N. supposes Jude erred, were not angels.

They "took them wives," and however *unwise* this y have been under the circumstances, and whatever nous consequences may have resulted to them perally therefrom, we have no intimation that they lated any natural or statute law. If there was hing *unlawful* in their course, they were not guilty fornication, and could not have been referred to by le as having gone after strange flesh. This view of

the subject completely overturns the whole th
Mr. N., for the inhabitants of Sodom, Go
and the cities about them, were guilty of for
in like manner to a class already mentioned,
could not have been the sons of God as Mr. N
have it, for they were not guilty of that sin
been seen.

Mr. N.'s interpretation is far-fetched, as app
consulting the context of the passage which
quoted. Jude opens his Epistle with a genera
tation to all true believers, "earnestly to cont
the faith which was once delivered unto the
He also warns them against the dangers to whi
were exposed, arising from false teachers wh
among them, disseminating their pernicious h
"For," says he, "there are certain men crept
wares, who were before of old ordained to this c
nation; ungodly men, turning the grace of o
into licentiousness."—Ver. 4.

Thus Jude prominently sets forth the sin o
false teachers who had insinuated themselves i
Church by specious pretences, and who were
to overthrow the faith of true believers, and tur
away from the simplicity of the Gospel; and
mates that they were doomed to condign punis
And for the purpose of illustrating the subje
making it more impressive, Jude immediately
duced several striking examples where signal jud
had been inflicted for heinous offences. Th
example mentioned, is that of the unbelieving Isr

ho, notwithstanding they had been miraculously elivered from Egyptian bondage, were afterward estroyed in the wilderness, because they believed not ıe word, neither obeyed the commands of God. The *:cond* example cited, is that of the apostate angels ho are "reserved in everlasting chains, under dark-ess, unto the judgment of the great day." The *ird* example adduced is that of the wicked inhabit-ıts of Sodom and Gomorrah, who, giving themselves ver to fornication, and going after strange flesh, IN IKE MANNER unto the *false teachers* mentioned in verse , are set forth for an example of what God will do to ıch transgressors.

He then calls these false teachers "*filthy dreamers*," ıd conveys the idea that they and their followers ere as *unbelieving* and *disobedient* as the *Israelites* in ıe wilderness, as *rebellious* against the authority of od as the *fallen angels*, and as *impure* and *unholy* as ıe *Sodomites;* and that consequently they must ıpect similar *punishment*.

But the sentiments of St. Peter perfectly harmonize ith those of St. Jude when speaking of the same or similar class of persons, and come in to corroborate ıe view which we have taken of the subject, and ınfirm our exposition of Jude's language. St. Peter ys :—"There shall be false teachers among you, who ivily shall bring in damnable heresies."

These false teachers appear to have advanced and culcated sentiments quite similar to those taught by oyes, at least in some respects. A kind of Antino-

mianism was probably the foundation of their
heresies. One commentator says:—"They pamp
and indulged the lusts of the flesh; and, if
Nicolaitans are meant, it is very applicable to t
for they taught the community of wives, &c."

It is said that many should follow their perni
ways; by reason of whom the way of truth shoul
evil spoken of. If persons professing Christi
follow abominable practices, the way of truth-
Christian religion, is blasphemed. Should they
themselves by any other name than that of Christ
religion would not suffer.

Now, Peter presents the rebellious angels, the w
antideluvians, and the corrupt inhabitants of S
and Gomorrah, as ensamples to those who sl
afterward live ungodly; thus showing that those w
and false teachers who corrupt the pure doctrin
Christianity shall not escape condign punishment.

But to return—the Scriptures afford not a pa
of testimony to prove that angels have a corp
nature. But the Bible is not wholly silent relati
this subject. Though the testimony in relation t
nature of angels is not very abundant, yet it is
ciently clear and conclusive to prove that they
spiritual or incorporeal beings; capable, howeve
assuming different forms and appearing in a t
shape, for there are several instances on reco
their having thus appeared in ancient times.

That angels are incorporeal beings, is evident
the following passages:—"And of the angels he

ho maketh his angels spirits." Heb. 1: 7.—Again, aking of the angels, it is said:—"Are they not all nistering spirits, sent forth to minister for them who ll be heirs to salvation?" Heb. 1: 14.—Here gels are termed *spirits;* and the Savior has taught —and in the very nature of things it is impossible t it should be otherwise—that *spirits* are incorporeal stances. Addressing his disciples on the eve of his ension, when they were "terrified and affrighted" at appearing suddenly among them, and supposing t they had seen a spirit, he said to them, "A spirit th not flesh and bones as ye see me have." Luke : 39. This shows to a demonstration that spirits e not corporeal, but are distinct in their natures m material beings. Angels being spirits and spirits ng incorporeal, it follows that they are not material ings. The theory, then, of Mr. Noyes is clearly ti-scriptural.

But the position assumed by Mr. N., viz., that gels have a corporeal and sexual nature, and came wn to earth and entered into the marriage relation, as unphilosophical and repugnant to reason, as it is ti-scriptural. In the scale of being, there is a "just adation," and one part rises in "due degree" above other, from the lowest point of created existence, up rough all the ascending series to the throne of God. ch class of beings in this connected and wonderful ain, has a distinct and peculiar nature, occupies its signed position, and acts in its proper sphere. All e varied species of sensitive creatures have their

constitutional peculiarities, and the bounds of t
appropriate spheres are drawn by the infinitely
Architect of the universe, and are defined with e
precision. And although, as links of the great cl
of being, and parts of the "stupendous whole," t
approach near to each other, yet there are dist
lines of demarcation drawn between them which t
can never pass. But the theory of Mr. Noyes ma
angels, those higher and holier intelligences, step fi
their exalted station, leave their "divine abode," p
the limits of their appropriate sphere, and come wi
the precincts of humanity! Or his view repres
men and angels as being identical in all the essen
elements of their natures; thus would he reckle
break down the barrier between the two, and impio
attempt to commingle natures which Infinite Wis
ordained should ever be distinct.

The conclusions and views of Mr. N. relative to
subject approach nearer the wildest vagaries of a
tempered brain, than the deliberate and rational ded
tions of a reflecting mind. His theory appears to
a mere creature of the imagination, having neit
Scripture, reason nor philosophy to sustain it.

CHAPTER XXXIII.

Abolition of Death.

Noyes has assumed a somewhat novel position
e to the subject of death. He boldly asserts, in
tion to the uniform and unequivocal testimony of
ure, and the universal experience of all past
that there is no *necessity of dying!*
person who receives the Bible as an infallible
faith can be in doubt relative to this subject.
llowing plain and positive declarations of Scripture
unmistakable land-marks of every true believer's
reference to this point:—

*ust thou art and unto dust shalt thou return—we
needs die—there is no man that hath power over
irit to retain the Spirit: neither hath he power in
y of death: and there is no discharge in that
it is appointed unto men once to die—wherefore
me man sin entered into the world, and death by
nd so death passed upon all men, for that all
nned."*

universal prevalence of death in every age, and
all nations, has been a living commentary upon
livine declarations—a standing memorial of the
holy truth, that man is mortal. And we might
expect to arrest the planets in their course,
the wheels of nature, break the immutable
of Jehovah, or demolish the pillars of the
throne, as to escape the jaws of death. To
neral rule there have, however, already been two

exceptions, viz., in the case of Enoch and Elijah, for wise ends were translated that they should not death; but we have no intimation that another inst of like character will ever occur, except in the cas those who shall be found living upon the earth v Christ shall "so come in like manner" as he was to ascend on high, and who, instead of passing thr the ordinary form of dying, will experience a stantaneous change equivalent to death. In vie the repeated declarations of Scripture, no person discard a doctrine so clearly taught as the certaint death, without utterly rejecting the Bible as a pe standard of faith, and closing his eyes to the which has shone in all ages as clear and strong a sun at noon-day. The efforts of Mr. Noyes to ma appear that death may be abolished in our pre state, clearly exhibit a strong disposition, not onl "put far away the evil day," but to banish all thou of death forever from the mind. The course pur by Mr. N. and his followers would naturally re death repulsive, and array it with so many terro to make it an unwelcome subject, which could n contemplated with any great degree of compos The mind also must be rendered grossly dark b and error before the vain and delusive hope of esca death can be indulged.

But let us look at the position of Mr. Noyes, rel to the subject under consideration, as defined by self. In the Perfectionist of Sept. 7, 1844, he

ies as follows, in reference to what transpired in , 1834:—

On sitting down to my proposed task, (of writing) nd myself very much straitened in spirit and . My thoughts refused to take the direction a I had prescribed for them, and I soon became ied that God was calling my attention to other cts than those I had chosen—that the thinking I o do was to be for myself, instead of for others.

The first subject toward which the instincts of my turned, and which soon took possession of my ghts, was *the resurrection*. The gospel which I received and preached was based on the idea that identifies the soul with Christ, so that by his death resurrection the believer dies and rises again, not lly, nor yet figuratively, but *spiritually;* and so far as sin is concerned, is placed beyond the , in 'heavenly places' with Christ. I now began ink that I had given this idea but half its legiti- scope. I had availed myself of it for the salva- of my *soul*. Why should it not be carried out to edemption of the *body?* Heretofore I had had ccasion or time to look at this bearing of my y, but now I found myself face to face with it. my attention was riveted upon it, not as a matter eculation, but as a subject involving tremendous ical obligations. The question came home with rative force—'Why ought I not to avail myself of t's resurrection *fully*, and by it overcome death ll as sin?'

The suggestions and spirit of Weld had some cy in turning my mind to this physical aspect of gospel, and there was doubtless a tinge of legality e feelings with which I viewed it at this time. e was a mixture and strife of good and evil

spiritual influences within me—the good seeking bring on a new and healthful crisis of faith, and t evil busy with enchantments, hoping to make that cri an occasion of false imaginations and ruin. Not in presumptuous or ambitious spirit, but under a solei sense of duty resulting from what I regarded as logi deductions of truth, I summoned all my powers to act of faith in Christ as the Savior of the body as w as of the soul.—A spirit of wrestling prayer for victo over death came upon me. It was not so much t act of dying that I wished to be delivered from, as t spiritual power of death which broods over all n living and dying—that dominion of the 'king of terr by which men are '*all their life-time* subject to bo age.' I sought that identity with Christ by which might realize his emancipation from death, as well my body as for my soul; that I might with him, death behind me—the 'debt of nature' paid. Wha sought I obtained. From that time to this I ha acknowledged and *felt* no allegiance to death. T fear that once hung like a cloud over my life pas away, and has long been a forgotten thing.

"As it has been frequently reported that I have p fessed a belief that I should 'never die,' I may as w briefly define here my position in relation to this poi The conclusions to which I came, at the period unc consideration, and which I have always avowed sin are as follows:—

"1. As Christ did not scruple to say, 'He that lieveth on me shall never die,' and that too with ma fest reference of some kind to the body, (see John 1 26 and 8: 51,) so the believer need not scruple to ap that language to himself. If then I am pressed to s whether I take the language literally or figuratively answer, Neither way, but *spiritually*. The belie may part with his flesh and blood, but shall never p

with his life. His true body—that which is within his flesh and blood—is already risen from the dead by the power of Christ's resurrection, and parting with flesh and blood will be to him no death. He will pass into the inner mansions, not naked but clothed with his immortal body.

"2. The death of flesh and blood to the believer is not *inevitable*. It is not a 'debt' which he owes to the devil, or to sin, or to the laws of nature. His debts to all these tyrants are paid. Christ has bought him out of their hands; and the question whether he shall die in the ordinary sense will be determined, not by some inexorable necessity, but by the choice of Christ, and of course by the choice of himself as a member of Christ. 'No man taketh my life from me, (said Christ,) but I lay it down of myself.'—(John 10: 18.) The power which he had in respect to his own life, he has in respect to the lives of those who believe on him. As members of him, they may lay down their lives as he did; but no man or devil takes their lives from them. Accordingly Paul, balancing between the desire of life and death, said, '*I wot not which I shall* CHOOSE'—(Phil. 1: 22.) This language implies that life and death were at his option. The fact that the saints who lived till the Second Coming (to say nothing of Enoch and Elijah) passed within the vale without dying, proves that the death of flesh and blood is not inevitable—that Christ has power to discharge believers from its bond.

"3. It is certain from the predictions of scripture that the time is coming when death will be abolished both as to form and substance in this world. It is not to be expected that individuals will enter into this last victory of Christ much in advance of the whole body of believers.—God is evidently preparing for a *general* insurrection against the 'king of terrors,' and we may reasonably anticipate the crisis and victory as near.

'They that are alive and remain' till the promised consummation, will not die in any sense, but will pass from the mortal to the immortal state by a change similar to that which is described in I. Cor. 15: 51, &c.

"My profession, then, since 1834, has been briefly this: 'If I pass through the form of dying, yet in fact I shall never die. But I am not a debtor to the devil even in regard to the form of dying. No man taketh my life from me. I wot not whether I shall choose life or death. But this I know, that if I live till the kingdom of God comes, which I believe is near, I shall never die in fact or in form. This is the profession, for which I have been charged by certain 'devout and honorable women' with 'stumping my Maker.'

"The first results of the act of faith which I have described, were delightful. I passed one night in unspeakable happiness. I felt that I had burst through the shroud of death into the 'heavenly places.'"—Perfectionist, Vol. iv. No. 13.

The sentiments expressed in the foregoing paragraphs are in perfect keeping with the tenor of the following extracts from a letter written by Mr. Noyes about the same time, viz., May, 1834. Both the preceding paragraphs and the following extracts refer to what took place at that particular time:

"I determined to cease from out-going effort, and fall back upon the leadings of the Lord. Soon I was led to a distinct view of this truth, that while I have been reproving others for lagging behind their privilege, remaining in Judaism, &c., I have been unwittingly doing the same thing myself. I have only come up to *the* ground on which Paul stood, whereas it is my *privilege* to attain *now* the resurrection of the dead.

. . On Sunday I became assured that within three ays I should eat of the tree of life which is in the idst of the paradise of God. * * * Yesterday in the renoon the travailing pangs of the final resurrection ame upon me. I read the last chapter of Isaiah, and und a peace I never knew before. I wrote in my urnal, 'Death is swallowed up in victory.'—(Isa. 25:) In the evening I felt assured the coming of the ord drew nigh. I even expected to see Jesus face to ce. Yet I knew not how or when he would come. nagination was very busy, but the Lord helped me to rb its flight. I gathered in all my thoughts and sires upon this one wish—Come, Lord Jesus, come ickly. He came; not in bodily or visible shape, but a manner more satisfactorily demonstrative of the ality of his presence. He entered the secret amber of my soul, and we sat down together to the arriage supper. I will not attempt to describe to u the glories of that feast. * * * I scarcely closed y eyes during the night. This morning I am sick of ve, and feel that this mortal must indeed put on mortality, or it would be consumed in the love of od. Now indeed I am married, and will henceforth it only on my husband. I know he will give me all e desire of my heart. I have no heart to pray—my rp is tuned for an everlasting song of praise. I ve eaten of the tree of life. God is the temple of y spirit. I think, brother, we have been but in bryo hitherto. * * * The cherubim and flaming ord are withdrawn at the gate of Paradise. Adam y return, and eating of the tree of life, become im- rtal. * * * Faith is the key of the door of the third aven, as well as the door of the outer court. You y enter as soon as you believe from the heart."— iritual Magazine, Vol. ii. No. 9.

It is evident from several points of resemblance in the extracts from the Perfectionist and Magazine, that Mr. Noyes refers in both accounts to the same peculiar exercises of mind at a given time in May, 1834. Mr. N. says in the Perfectionist—"The first results of the act of faith which I have described, were delightful. I passed one night in unspeakable happiness." In the Magazine he says—"I scarcely closed my eyes during the night." The connection in which these respective expressions occur, clearly shows that they refer to the same time. Now what was the great object which Mr. N. had in view at this particular time? Certainly the resurrection. Mr. N. says he had previously "only come up to the ground on which Paul stood." But he concludes to step beyond the great Apostle! He discovered it to be his "privilege to attain *now* the resurrection of the dead." He wished to see the "debt of nature" paid. And he says — "What I sought I obtained." He also says that he felt "that this mortal must indeed put on immortality, or it would be consumed in the love of God." Now we have no intimation that the "mortal" was thus "consumed," and of course we are left to infer that, in the estimation of Mr. N., it put on "immortality"! He also says that he sat down with Christ at the "marriage supper" —and that he ate of the "tree of life which is in the midst of the Paradise of God." Now this is as plain as language can well be, and defines the position of Mr. N. relative to the resurrection as applied to himself, with considerable precision. Occupying this position rela-

to the resurrection, we might readily anticipate his ition respecting death. But he does not seem posed to 'bide the consequences naturally deducible n the premises. Although he had stepped beyond Paul, and attained the "resurrection of the dead," , by positively asserting, in so many words, that he uld never die, and thereby too fully commit himself, steps back upon the apostle's ground and says—"*I not whether I shall choose life or death.*" If the rer of life and death was at his own option, and th an enemy which it is desirable to conquer, we hardly see how he could be in doubt relative to point.

But the reader will readily perceive the utter per- sion, and consequent misapplication, of the apostle's guage, as used by Mr. Noyes. St. Paul expressed esire to "depart and be with Christ," which he sidered "far better" than to remain in this vale of rs, subject to the common sorrows of life. If the rer of life and death had been lodged with him, he ld have readily decided the question. And his guage—"*I wot not which I shall choose*"—did not ly that he possessed any such power. But knowing t he must die, and being ignorant of the time when, did not wish to assume the prerogative of judging in ation to it, but in the spirit of humble submission he s disposed to refer the decision of that important stion to the infinitely wise Ruler of the universe.

We have given, in the extracts already made, the ws of Mr. Noyes relative to the subject of death, at

considerable length; and it will be seen on further investigation, that he has defined his position in relation to this matter, in a manner which cannot be mistaken. Some points are quite clear, though he has thrown his wonted mysticisms around some portions of the subject. On this subject Mr. N. stands fully committed. He has voluntarily placed himself in a position from which he can never retreat. He speaks in plain language touching one point. He says:—*But this I know, that if I live till the kingdom of God comes, which I believe is near, I shall never die in fact or in form.*"

Mr. Noyes, then, has not only assumed that he shall never die spiritually, but he positively asserts, in the most unequivocal language, that should he live till the kingdom of God should come—which at the time of making the assertion he believed to be near—he should never part with flesh and blood—*should never die in any sense whatever.*

Mr. Noyes having thus plainly defined his position, the question naturally arises, *Has the kingdom of God come?* Have we any data by which this point can be definitely determined? Now, however visionary the matter may appear in the eyes of an intelligent and sober community, it appears that in the opinion of Mr. Noyes and the Putney Community, this long-looked-for event has actually taken place. The body of believers assembled in secret conclave on the evening of June 1, 1847, took the subject into consideration, and after fully discussing the whole matter, gravely passed a

famous resolution. It is reported in the Magazine
ly 15, 1847, in the following manner :—" *It was*
imously adopted, therefore, as the confession and
ony of the believers assembled, that the kingdom
d has come."

t it be remembered that in 1844, Mr. Noyes said
his profession since 1834, had been—" *This I*
, *that if I live till the kingdom of God comes,*
I believe is near, I shall never die in fact or in
" In 1847 it was proclaimed abroad that the
om *had come.* Consequently his position is
y defined. Then the Rubicon is passed—the
ion is settled. And it has become a " fixed fact,"
John H. Noyes has announced that he " *shall*
die in fact or in form!"

t Mr. N. stated several years since, and it can be
d by several substantial witnesses—*that he should*
die !

t was Mr. N. sincere in all this ? Further exam-
n will clearly show that he was not sincere.
al months after it was announced that the king-
had come, Mr. N. stated publicly, as we learn
a reliable source, that he did not know whether
ould die or not ! And denied that he had ever
that he should not die ! Before the kingdom
, he *knew* that if he lived till it come, he should
die ; but after it had come, according to the
of Noyes and his company, he is in doubt about
e *does not know* what he so well knew before !
ot not which to choose !

But let us look at his own published language touching this point. Some three months after it was decided by the unanimous voice that the kingdom of God had come, speaking in reference to the case of Miss Mary A. Knight—a young lady in a confirmed consumption who was under his care, an account of whose case is given at length elsewhere, and whom he was trying to heal in a miraculous manner—Mr. Noyes holds the following language:—

"As to my leaving her at this juncture, the simple truth is, that I had engaged to attend two conventions in the state of New York, had published that engagement in the Magazine, and had set the day for my departure, *before* I was called to Mary Knight. She and her father were anxious about my going away, from the beginning, and frequently asked if I should go, in case she remained sick. I always answered them that I should go at the day appointed, *if I was alive*, whatever might be her state; and all that I should do must be done before that day."

Let the reader mark his language:—"I always answered them that I should go at the day appointed, IF I WAS ALIVE." Mr. Noyes had declared that he *knew* he should never die if he lived till the kingdom of God came—he had announced the coming of that kingdom—but several months subsequent to that period he uses language highly expressive of doubt relative to his own case! Language implying not only that he *might* die, but that he might die *very soon*, even before the time appointed for his departure should arrive,

hich was but a few days after! What beautiful nsistency!

Thus, in an unguarded moment, Mr. N. unwittingly etrays himself, and clearly exhibits his own insincerity -showing conclusively that he had but little or no confi-ence in his own statements. And we are irresistibly urried to the conclusion that Mr. N., in assuming for ie time being his position relative to the subject of eath, must have been actuated by some sinister otives, and had in view the accomplishment of some efarious ends. He could not have acted without hav-g some object in view.

He would fain deceive the people by his contempti-e juggling, and many of his followers are mightily eased with the delusion. They prefer to be hood-nked and humbugged, rather than be made acquaint-with sober facts and substantial realities. And he ould be considered an enemy, who should attempt to eak the spell, and let in the searching light of truth on the whole matter.

But in the extracts already given Mr. N. not only eaks in reference to himself, but the whole "body of lievers," i. e., all genuine Perfectionists. He had ng been anticipating a period in which death would abolished, both in form and substance, in this world. e viewed the "crisis and victory" as being not far stant, and fancied that God was "preparing for a *neral* insurrection against the king of terrors"; and serts that those who should be "alive and remain till ie promised consummation, *would not die in any*

sense," but would "pass from the mortal to immortal state by a change similar to that whic described in I. Cor. 16: 52, &c."

The "promised consummation" spoken of is doubtedly the coming of that kingdom to which have alluded, which event, as we have seen, has alre taken place according to the notions of Perfectioni Consequently Mr. Noyes and all his true followers the whole body of believers, have passed from "mortal to the immortal state," and have experien that change spoken of by St. Paul, which was to t place "in a moment, in the twinkling of an eye, at last trump."—I. Cor. 15: 52. This view of the ject is confirmed by a statement made, in a somev private manner, by one of the master-spirits of Putney community, which was—that they had attai the resurrection of the body! Thus with Perfectioi eternity has begun, and they are now *walking the e* in their *immortal bodies!!*

But let us look at the influence which the doct of Mr. N. respecting death has had upon the "l of believers" at Putney. A prominent member of "body" holds the following language, published in Spiritual Magazine of Nov. 1, 1847:—

"The pall of the fear of death which overspread the world, is removed from our abode. We are conscious of the fact, by whatever means it has c about, and it is having a tremendous influence upon character.—Strength, ambition, hope, have ten t the chance to flourish. Healthy merriment is checked by the ghostly spectre. Our happiness n

els its chill. Age does not rest on its oars and wait r it, but wends back as fast as possible to immortal outh. 'To be prepared for death,' never enters our eads ; and a visitor from some sphere where it is not nown, might go in and out with us ever so long, and ot have his curiosity excited about this point in human estiny."

From the above it appears that the subject of death one that receives no attention among Perfectionists, pecially those at Putney. All thoughts of it are anished from the mind. "'*To be prepared for death,' ever enters their heads.*"

And when a person embraces their views, the oyesites,

> "First of all eradicate,
> As much as possible, from out his mind,
> All thought of death."

The influence of Noyesism is here seen in its true ght. What can be more ruinous or sad in its results ? he sentiment of Solomon—"It is better to go to the ouse of mourning, than to go to the house of feast- ng"—is utterly discarded by Perfectionists ! This is eing wise above what is written !

Suitable reflections, at proper times, upon the close f life, exert a salutary and reforming influence upon he heart and life. And he who never indulges in uch reflections, cannot be prepared for a death-bed cene. It is almost incredible that people should be so trangely deluded as to suppose they can escape death. When health und prosperity attend them they may ndulge in their vain boastings ; but the scene will ere

long be reversed. Death, like the unerring archer, h marked each for his victim; and "like a staun murderer, steady to his purpose," will sooner or lat accomplish his work. A few short years will tell t sad tale. "Passing away" is written upon the ve brow of every human being; and each in turn must l lodged in the "narrow house," and slumber beneath t silent clods of the valley. And he who makes preparation for the coming change—whose sensibiliti are locked in profound slumber, it is to be feared w at last lie down upon a thorny pillow. Is it not wise timely prepare for our approaching end?

CHAPTER XXXIV.

Noyesite Theory of Disease.

Perfectionists assume that sin—not the sin of our
t parents, but of each individual person—is the
mediate cause of disease and death; and that if
ease makes its appearance and death ensues after a
son is freed from sin—as all Perfectionists profess to
—it is owing to a "*Spiritual Momentum*" which
s acquired *before* the person experienced a de-
rance from sin. Let us hear them touching this
tter, and look at an illustration which they have
en of this subject:—

'In consequence of the belief of Perfectionists that
is the cause of sickness and death, questions like
following have many times been put to them:
low is it that you who profess to live without sin, yet
fer the consequences of sin? Can an effect exist
hout a cause? Does not the fact, then, that you
l suffer pain and sickness, (if these are consequences
sin,) prove you to be still a sinner?" &c. I have
netimes thought that an answer to such questions
ght be found in the following illustration:—

"We see a locomotive with its train, travelling at a
id rate; and when we inquire into the *cause* of its
tion, we find it is the power of steam operating
ough the agency of machinery. Yet, though the
am may be shut off, as is the case when the cars are
out to stop, we perceive that the motion of the cars
es not cease immediately, but is continued through

long be reversed. Death, like the un[illegible]*ntum*, which marked each for his victim; an[illegible]ch, though it m[illegible] murderer, steady to his purpo[illegible]n already produced, therefore cannot lon[illegible] accomplish his work. A few[illegible]e atmosphere, friction, sad tale. "Passing away' [illegible]se primary cause is cut o[illegible] brow of every human be[illegible]s nothing to sustain it but lodged in the "narrow [illegible]*radually cease*, because such [illegible] silent clods of the [illegible] the resistance with which they preparation for the [illegible] natural to the spiritual world, we are locked in pr[illegible]nce similar to, if not the same as at last lie down [illegible] of this world, such as attraction, timely prepar[illegible], light, heat, &c. And judging from [illegible]ould naturally infer that there was such [illegible]*itual momentum*, as well as motion. ... [illegible]view of the subject, then, we see that men [illegible]n state are travelling with a fearful rapidity [illegible] to death; and the only motive power that [illegible] and is driving them in that way, is sin. But [illegible] is cut off, as is the case of those who are born [illegible], the only possible *subjective* reason for the con[illegible]ce of the effects of sin, must be found in spiritual [illegible]entum—in secondary causes, which have no power [illegible] *beget* disease, and which are not able long to over[illegible]me the resistance of the atmosphere of heaven which surrounds every renewed heart, and is constantly opposing all tendency toward sickness and death. So that letting things go along naturally, if a man has been delivered from the propelling power of the devil, his tendency toward death is continually decreasing, and would as certainly cease eventually, as a train of cars would cease their motion after the propelling power of steam was withdrawn.

"But there is another thing to be considered: if a train of cars were fast approaching a precipice, the

off of the steam might not save them.
night be such, with the shortness of the
velled, as to secure their destruction.
erefore be reversed, and the brakes
efforts many lives have been saved
ise have been lost.

ts should keep it before their minds,
according to their faith sin has been
n them, the motive power which has been
nem away from life, *has ceased to act;* and if
has been begotten in them, the wheels have
ersed and are now turning in their right
The cessation of the deadly tendency and
of a wicked spirit, the commencement of
ction within us, the natural effects of salutary
nd the promises of the Gospel, all combine to
n and enlarge our hope in regard to the
and final victory of the SPIRIT OF LIFE."—
mist, Vol. iv. No. 13.

ver plausibility may be attached to this theory
ctical application, it appears to have been of
tial benefit, even to its strongest advocates.
ectionist Community at Putney was established
—in 1847, Mr. Noyes said in regard to that
ity, "*We have had a reasonable share of both chronic and acute.*" Again, in 1834, became a Perfectionist; in 1845 he says of —when speaking of a disease of the throat and hich he had contracted—I "*had abundant reason to expect a speedy death.*"

f the members of the Putney Community,
ie *nine years* following its establishment, "had a

the agency of another force called *momentum*, which
a secondary cause of motion, and which, though it m
for a limited time continue motion already produc
has no power to produce it, and therefore cannot k
overcome the resistance of the atmosphere, fricti
&c. Hence all motion whose primary cause is cut
and which consequently has nothing to sustain it
secondary causes, *must gradually cease*, because s
causes are not equal to the resistance with which t
meet.

Passing from the natural to the spiritual world,
find powers in existence similar to, if not the same
the natural laws of this world, such as attract
cohesion, repulsion, light, heat, &c. And judging f
analogy, we should naturally infer that there was s
a thing as *spiritual momentum*, as well as motion.
Taking this view of the subject, then, we see that
in their fallen state are travelling with a fearful rapi
in the way to death; and the only motive power
has been and is driving them in that way, is sin.
when sin is cut off, as is the case of those who are b
of God, the only possible *subjective* reason for the
tinuance of the effects of sin, must be found in spiri
momentum—in secondary causes, which have no po
to *beget* disease, and which are not able long to o
come the resistance of the atmosphere of heaven wh
surrounds every renewed heart, and is consta
opposing all tendency toward sickness and death.
that letting things go along naturally, if a man has b
delivered from the propelling power of the devil,
tendency toward death is continually decreasing,
would as certainly cease eventually, as a train of
would cease their motion after the propelling powe
steam was withdrawn.

"But there is another thing to be considered:
train of cars were fast approaching a precipice

nere shutting off of the steam might not save them. Their headway might be such, with the shortness of the distance to be travelled, as to secure their destruction. The wheels must therefore be reversed, and the brakes applied. By such efforts many lives have been saved that would otherwise have been lost.

"Perfectionists should keep it before their minds, then, that if according to their faith sin has been destroyed in them, the motive power which has been driving them away from life, *has ceased to act;* and if holiness has been begotten in them, the wheels have been reversed and are now turning in their right direction. The cessation of the deadly tendency and influence of a wicked spirit, the commencement of healthy action within us, the natural effects of salutary causes, and the promises of the Gospel, all combine to strengthen and enlarge our hope in regard to the extension and final victory of the SPIRIT OF LIFE."—*Perfectionist*, Vol. iv. No. 13.

Whatever plausibility may be attached to this theory in its practical application, it appears to have been of no essential benefit, even to its strongest advocates. The Perfectionist Community at Putney was established in 1838—in 1847, Mr. Noyes said in regard to that Community, "*We have had a reasonable share of diseases, both chronic and acute.*" Again, in 1834, Mr. N. became a Perfectionist; in 1845 he says of himself—when speaking of a disease of the throat and lungs which he had contracted—I "*had abundant external reason to expect a speedy death.*"

Now if the members of the Putney Community, *during the nine years* following its establishment, "had a

reasonable share of diseases"; and if Mr. N. *eleven years* after he became a Perfectionist, "had abundant external reason to expect a speedy death," it appears that the train of disease was moving on among them with its accustomed speed, if not indeed with accelerated velocity!

If this be the fact one of two things must necessarily follow—*either* they must have been under tremendous headway, and acquired a fearful "*spiritual momentum*" before they shut off the steam, *or* they have never yet shut it off, reversed the wheels, and applied the brakes. The latter appears to be the more probable. They can have the privilege, however, of hanging upon which horn of the dilemma they please.

But the Noyesites, not content with sweeping away moral and statute laws, assert their independence of *natural laws!* A correspondent of the Spiritual Magazine, under date of Nov. 7, 1847, says:—

"According to the degenerate age in which we live, it is expected that if we transcend or violate any of the laws of nature, we must smart for it. Suppose we hoist a counter project to this, and say that the laws of nature have been and will again be subject to spiritual power; so that the child of faith may by a full surrender step upon the platform of perfect deliverance in this life from sin, disease and death."

In what foolish and fruitless speculations will men sometimes indulge! What! the laws of nature cease their operations at the bidding of a puny mortal! Verily here is faith that amounts to fanaticism! And fanaticism completely runs riot!

In 1844, Geo. Cragin sent a paper to Dr. Sylvester Graham containing an absurd and silly article on "*The Love of Life.*" The article was marked for Dr. G.'s perusal. He returned the paper with the following pithy and truthful note upon the margin, in his own hand-writing:—

"*The babblings of a fool—not a natural fool, but a self-made, self-deluded fool, whose heart is set on perverting the truth, and wresting the scriptures to his own and others' destruction!*"

To indulge in endless speculations appears to be the height of ambition with some of the Noyesites—speculations grossly absurd, and of no sort of practical application or importance whatever.

But let us hear the Noyesites a little farther in relation to *diseases* and *death*—their cause and cure. Says a correspondent of the Spiritual Magazine—"*The devil has the power of death, and of course of disease in its every stage.*"

Again, says Mr. Noyes:

"Among the most formidable enemies to be overcome in order to the establishment of Christ's kiugdom in this world, *diseases* and *death* hold a conspicuous place. How many of our King's liege subjects have been made prisoners, or have been wounded, and disabled for efficient service, by the assaults of these tyrannical invaders. . . . And though many of the King's subjects may still fall in battle before the termination of the war; yet they can feel that they are fighting in a glorious cause; that even though they fall in this cause they cannot be destroyed; and that complete victory *is certain at last.* . . . Let us not consider ourselves

as under obligation to receive kindly, or to e
honorably, Death's *ambassadors* or *envoys*, wh
to us in the forms and under the names of
diseases. Let us not consent to enter into any a
negotiation with them, nor count them worthy t
in our houses, or to be waited on and nourished
but treat them as their real character deserv
set of base, insidious, murderous intruders;
us arouse such a general sentiment of just indi
against them, that they shall be thrust forth fro
company of the faithful, and from all decent
and be expelled out of our coasts."

Again, the "*body of believers*" in Putney
their households under one common roof" in th
of 1847; and in the following July Mr. Noyes

"Soon after we came together in family unity, Mr
was attacked by disease of an obstinate and threatenin
ter. This brought me into a necessity of examining ou
in relation to sickness, death, medicines, &c. I settled
principles more thoroughly than ever before, and gave
of lectures, in which *I declared my independence of th
systems of this world, and claimed for Christ the office
cian to our Community. There was but one heart and
among us about the matter.*"

Now it is a well known fact, that, after th
declaration was made by Mr. Noyes, and sancti
the united voice of the members of his Comm
physician was employed in that same Communi
that too while Mr. N. was with them—showi
clusively that his claim was quite arrogant. M
the Noyesites still remaining in Putney have
think, a common share of sickness. Thus s

stand out against Mr. N.'s theory, and upset his rd assumptions. It evidently appears that he has

> "Great striving made to be ridiculous.
> The mighty reasoner, he who deeply searched
> The origin of things, and talked of good
> And evil much, of causes and effects,
> Of mind and matter, contradicting all
> That went before him, and himself the while,
> The laughing-stock of angels; diving far
> Below his depth, to fetch reluctant proof,
> That he himself was mad and wicked too."

CHAPTER XXXV.

Distinguishing and Leading Doctrines of Noyesism.

In June 1839, Rev. Charles T. Torrey of Salem, Mass., addressed a letter to Mr. Noyes in which he made several inquiries relative to Perfectionism. Mr. N., in his reply to that letter, says :—

"In order that I may give a definite answer to your inquiries relative to *matters of fact*, I must first define Perfectionism. You are aware that a considerable sect has recently appeared among Calvinists, with President Mahan at its head, who believe that perfect holiness is attainable in this life, and yet are not called Perfectionists. You are also aware, as your letter intimates, that similar classes of believers exist among the Methodists, and Friends, who likewise decline the name of Perfectionists. So that it is evident that Perfectionism, in the prevailing sense of the word, is not distinguished from other religious systems *merely* by the doctrine of perfect holiness. What then are the *adjuncts* of this doctrine peculiar to Perfectionists, which actually distinguish them from all other sects? I answer—

1. "*Their belief that perfect holiness, when attained, is forever secure.* This point is not insisted upon by any of the classes before mentioned. . . .

2. "*Their belief that perfect holiness is not a mere privilege, but an attainment absolutely necessary to salvation.* Holding this belief they of course deny the name of Christian to all other sects. . . .

3. "*Their belief* that the second coming of Christ *took place at the period* of the destruction of Jerusa-

lem. . . . Perfectionists insist upon this doctrine, as the foundation of the two preceding.

"Other distinctive tenets of Perfectionists might be named, and perhaps would be regarded by many as more important than those to which I have adverted; for example, their 'Antinomianism,' their belief of a present resurrection, their peculiar views of the fashion of this world in respect to marriage, &c., but I regard all these as secondary consequences of the doctrines I have mentioned, not essential in a radical definition of Perfectionism. . . . Then, you will understand that by *Perfectionists*, I mean that class of religionists who hold the three points of faith above noticed."

We shall merely glance at the doctrines above mentioned—as the limits of this work will admit of nothing more—and then proceed to briefly notice a variety of other points embraced in Noyesism.

The position assumed by Mr. Noyes in relation to the second coming of Christ, viz., that it took place at the destruction of Jerusalem, appears to be regarded by him as as an all-important point—a leading and very essential doctrine. That there was *a* coming of Christ in the events connected with the destruction of Jerusalem, might be readily granted without strengthening the position of Mr. N. or proving prejudicial to the opposite view of the subject; but that *the Second Coming* of Christ took place at that time, we deny point blank. At the ascension of Christ the angels said to those who witnessed that event—

"This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen *him go into heaven.*"—Acts 1: 11.

Until Mr. N. can point us to the book, chapter, and verse, where it is said in unequivocal language that this prediction has been literally fulfilled, he must not complain if we refuse our assent to his doctrine of the second coming. Mr. N. assumes without a particle of proof, that Christ's coming at the destruction of Jerusalem took place in the *spiritual world!* But was not the ascension of Christ a visible event? and did not the disciples behold him with the natural eye when he ascended? Then if he is to "*so come in like manner*" as he was seen to ascend, will it not be a visible transaction? Most certainly. Mr. N. asserts that Christ came in the spiritual world; but how does he know this? He has not learned it from the Scriptures, for they teach no such doctrine. Where, then, did he find it? Why, forsooth, he assumes that he is inspired, and was taught it by the Spirit! And let his followers believe it! In all ages individuals have been found afflicted with a similar disease. A few years ago, when the Millerites were moving heaven and earth and compassing sea and land to make proselytes to their faith, some of the *wisest*—in their own eyes—among them, roundly asserted that the Spirit had revealed to them the *precise* time when Christ would make his appearing. With all such, reasoning was out of the question—entirely at an end. You might as well undertake to reason with a mad man, as with such persons. But time proved all their predictions false, and their revelations went by the board. They might have been inspired by *a*, but certainly they were not by *the* Spirit,

matter. And so it is with Mr. Noyes. He and lowers assume that they are inspired and are ng special revelations. They also profess that ıre living under a new dispensation, as far in :e of the Gospel as that was of the Jewish sation. The followers of Noyes believe that he the *Berean* by inspiration, and in their estimation ı much more valuable than the *New Testament*, ; is than the *Old!* The word of John H. Noyes is disciples is better authority than the sayings of and his Apostles recorded in the New Testament. receive the doctrine that Christ came in the al world from his mouth as undoubted truth, t a particle of scriptural proof to sustain it, and ı *opposition* to the plain language of Scripture! octrine that Christ came in the spiritual world s to be the mere creature of Mr. N.'s perverted ation in its erratic wanderings. That his mind ect to excursive ramblings is very evident from n language.

he Spiritual Magazine of March 15, 1846, speak- reference to his future course, Mr. N. says:—

ithout pledging ourselves to any precise course, e cannot foresee very definitely the travels of our inds) . . . *we expect to extend our excursions hereafter beyond the province of Perfectionism her and all regions of spiritual science.*"

eyond the province of Perfectionism"! Where man going! No wonder that he is already lost mazes of error! And we might as well undertake

to follow the thunder-bolts of heaven in their travels through the trackless ether, as the fitful excursions of such a mind in its undefined and indefinable course!

But to return:—Nearly allied to Noyes's doctrine of the Second Coming of Christ, stands the idea that "*perfect holiness is not a mere privilege, but an attainment absolutely necessary to salvation.*" If by this is meant that moral purity is a pre-requisite or passport to a full possession of the heavenly inheritance, we do not object; but *if* it means that no person in a state of justification, prior to perfect purification, can have a well-grounded hope of future happiness, we enter our solemn protest against the doctrine.

Next, as a distinguishing tenet of Noyesism, stands the doctrine of the *security of the saints.* Mr. N. asserts that "*perfect holiness, when attained, is forever secure.*"

In support of this position he relies very much upon the following passage:—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John 3: 9.

Mr. N. rejoices over this passage as though he had found great spoil. He ensconces himself behind this—as he supposes—impenetrable shield, or invulnerable rampart, and is ready to defy the world in arms to meet him. The rigid interpretation which he gives, and for which he strenuously contends, makes this passage prove that it is utterly impossible for the Christian to sin.

If Mr. N. adopts the principle of exegesis that the term *cannot* implies an *impossibility*, we think he will find that in many cases it will prove quite *too much*, and will not always work well in its application. If he will turn to the 24th chapter of Joshua, he will find that the term *cannot* is there used without implying a moral *impossibility*. Joshua, after rehearsing to the heads of Israel the dealings of God with them, and cautioning them against the sin of idolatry, exhorts them to serve God; and the people replied emphatically that they would serve him. Then "Joshua said unto the people, ye *cannot* serve the Lord: for he is a holy God; he is a jealous God; he *will not* forgive your transgressions nor your sins."—Josh. 24: 19. "And the people said unto Joshua, Nay; but we will serve the Lord."—Verse 21. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."—Verse 25. "And Israel served the Lord all the days of Joshua, and the days of the elders that outlived Joshua."—Verse 31.

The sum of the whole is—The people of Israel asserted that they would serve the Lord—Joshua says, Ye *cannot* serve him—the people repeat, We will serve him—Joshua makes a covenant with them—and *Israel then serves him.* No person will contend that the term *cannot* in this case implied a moral *impossibility*, for *matter-of-fact* shows to the contrary.

Now if the term *cannot*, did not, in the case under consideration, imply an *impossibility*, it *may* not in other cases. That it does not when used by St. John

is quite probably, if not morally certain; for were it otherwise, all the warnings, admonitions, and cautions, as well as the exhortations to steadfastness and perseverance, addressed in the Scriptures to Christians, would be perfectly nugatory!

We have thus briefly noticed the points which Mr. N. has set forth as the distinguishing doctrines of Perfectionism; and we shall now proceed to notice several others embraced in the same system.

Let us hear Mr. Noyes in relation to the Primitive Church. He says:

"The Apostles, prophets, and believers, who were gathered into Christ during the period preceding the destruction of Jerusalem, are certainly still in existence. This no one doubts. They are risen from the dead, and glorified with Christ. This no one will deny, who believes that Christ came the second time according to his promise. But have they any concern with this world? Are they not laid away in some secret mansion of the universe, so distant that they have nothing to do with us or we with them? These are questions to which conscience as well as curiosity demands an answer. The fact that the primitive church has passed through death into the invisible state, does not prove that it has no concern with this world. . . . The first thing to be done in order that we may have fellowship with the primitive church, is to believe that *it is a real, living church, and is at work over us and around us.*"—Berean, pp. 497, 499.

In the Spiritual Magazine of May 15, 1847, we find the following language:—

"The Magazine is the exponent and organ of

religious body whose direct ambition is to give the renewing power of God full scope in their characters, and to multiply their points of sympathy and attraction with the primitive church, until a perfect junction is formed."

In the Magazine of June 15, 1846, we read as follows touching this matter:—

"Again, when we consider the object which is before us, of joining ourselves to the primitive Church, we shall not think it strange that we are tried with fiery trials. We believe that God has gathered a glorified throng, and that the church is one; and our aim and calling are, to approach toward it and enter into sympathy with it—to join it here in this world, and to invite it into this world. And the only way for us to join that church, is, to be strained up to the pitch of love and faith which exists in it. To use a vulgar expression, if we are to be welded on to the primitive church, both ends of the irons must be *white hot*. Cold iron cannot be welded. If God is ever to raise a touching point between believers here and his church above, he must find a way to bring up our faith and love to the white heat of heaven."

This is Perfectionist dialect, and it contains the Noyesite Shibboleth. Comment is uncalled for.

As being closely connected with the foregoing remarks relative to the Primitive Church, we proceed to give the views of Perfectionists in relation to the Kingdom of Heaven. Mr. N. assumes that the commissions given by Christ and the Apostles did not extend beyond the destruction of Jerusalem, A. D. 70 —*that all the commissions* since that time [illegible]

down in the various Christian churches are not valid—and that the kingdom of heaven exhibited in this world, and the divine authority derived from Christ and his Apostles, must stop at the destruction of Jerusalem "*till we can find a church that can prove by unequivocal credentials that it is in conjunction with the primitive government.*"

Mr. N. takes it for granted that the Perfectionists have the "unequivocal credentials"! And from the foregoing premises he draws the following conclusions:

1. "The kingdom of heaven is not to be confounded with popular Christianity, Popish or Protestant.

2. "On the other hand, it is not to be conceived of as something hereafter to be instituted. Its organization is a fixed fact, and it is eighteen hundred years old. . . .

3. "We are not to think of our own sect as the kingdom of heaven. It can never be more than a provincial department of that kingdom. The seat of the government and of its chief functions, is and forever will be in the spiritual world.

4. "The way to 'seek the kingdom of God,' is to seek conjunction with Christ and the Apostles and the primitive church.

5. "When we pray 'Thy kingdom come'—we properly mean to ask that the spiritual organization commenced by Christ at his first coming and matured at his second, may be extended into this world.

6. "Until that organization shall be demonstrably extended into this world, we have no external vehicle of the authority of the kingdom, except the Bible.

"The ways and means of entering into conjunction with the kingdom of heaven, of obtaining authority

, and thus of establishing a branch of it in this deserve to be considered at some length here--Perfectionist, Vol. v. No. 19.

the Spiritual Magazine of July 15, 1847, we the extended notice, at least in part, of the m of heaven, promised at the conclusion of the ing extract. At an assembly of believers "under mmon roof," on the evening of June 1, 1847, oyes put the following question and made the panying remarks:—

"HAS THE KINGDOM OF GOD COME?

"We believe that the kingdom now coming is the that was established at the Second Coming of . Then God commenced a kingdom in human , independent of the law of the world. The was then emancipated from the institutions of nd commenced a course of existence under the anagement of God. *That kingdom, having been awn to heaven, has been strengthening and en- g itself ever since.* We look for its establishment -for its complete extension into this world; and xtension of an existing government, is what we and speak of as the kingdom of heaven which is hand. We at the same time have expected that nifestation on earth, after a successful operation 00 years in the invisible world, would be by a nt process in some respects from that by which it riginally formed. . . . The kingdom of heaven e established here by a process like that which the spring on the earth. The primitive church, ie sun, will come near to us. The destruction of nd all the transactions of the last judgment, will ected by a spiritual infusion from them of the light ergy of God. The resurrection also will come

by a similar communication of life. *We discard entirel those gross, mechanical impressions concerning the transactions which are common in the world.* We a persuaded that all the powers of the world to come a to be let in, not in a formal, theatrical way; but silen ly, like a thief in the night, they are to be establishe in the world. . . . How shall we determine the time o its advent? What shall be the manner of our trans tion from the testimony, 'The kingdom of God is a hand,' to the testimony, 'The kingdom of God ha come?'

"The difference between our situation and that o the primitive church previous to the Second Coming, i like this: Suppose it is universally understood that o the 20th day of March, at noon, spring begins. Th natural declaration, before that time, would be, 'Sprin is at hand'; but immediately on the arrival of th appointed hour, it would be said with one consen 'Spring is come.' This illustrates the circumstance of the primitive church. The personal coming of th Lord Jesus was to be the definite signal, was to mar the precise period for them, of the institution of th kingdom of heaven. . . . On the other hand, if th spring comes as it usually does, it is not subject to an such arbitrary, definite rules, by which we can fix th exact date of its ascendancy. Its advent is not limite and determined by a certain day of the month and hou of the day, but by the progress of the sun's power o the earth. To determine the presence of spring in thi case, is a more difficult problem than was offered in th other; but still, within a moderate latitude of time, an with a certain accumulation of data, it is easily done

Through the month of March the progress of the su up the heavens is distinctly visible, though there is ye a prevalence of wintry weather. Still later, when w *begin* to have sunny, spring days, there are also oc

sional ones in which the ground is covered with snow. Thus with the common alternations of sun and clouds, which characterize the early part of the season, it is impossible to refer the advent of spring to any precise point of time. Yet we are certain that some time within the limits of April, that event will have taken place—spring will have come.

"Now if our theory of the manner in which the kingdom of heaven is to be established is true, then we are certainly somewhere in the transition towards it; and the question will sometime urge itself upon us, Has spring come? We shall sometime have to change our testimony from the future to the present form, and to say decisively, The kingdom of God *has* come. Sooner or later, we shall have to stand forth and face the principalities and powers of the world with this declaration.

"I will put the question, Is not *now* the time for us to commence the testimony that THE KINGDOM OF GOD HAS COME? to proclaim boldly that God, in his character of Deliverer, Lawgiver and Judge, has come in this town and in this Association? . . . No more should we expect the full power of the judgment and of the resurrection, until we have made a decisive response in the boldness of faith, to that divine influence which is with us, and which only waits confession to expand into the full majesty of its nature. . . . Christ can do no more for an individual or a corporation, after his voice has wakened them, until it is recognized by them, and confession made according to the fact.

"The process of advancement in this dispensation, as we have said, is like the progress of the sun in spring. The work af spiritual development has been going on, steadily and silently, until we are finally brought to the question, Is not the kingdom of God in us; including all *the elements of the* judgment and the resurrection? *Have not these closing* acts of the great drama com-

menced? I believe we are now called upon to take our stand on this great truth as a corporation: and our confession of it to ourselves and the world, will be the beginning of a new development of its power in us. I am as well prepared as ever I shall be, to make this great corporate confession of Christ. . . . I think there is abundant evidence in the past, especially in the last year, that the judgment has begun. He that searcheth the hearts and trieth the reins of the children of men, has been among us, cutting between the righteous and the wicked, between good and evil in our own characters.* In the most important sense, we have been conscious of living in the day of judgment. So of the resurrection. We have seen enough to prove that there is a power among us that can conquer death. . . ."

From an editorial note appended to the foregoing extracts, we take the following:—

"The discussion that followed these remarks corresponded in interest to the suggestions presented. The nature and effect of the proposed act, in all its bearings, were fully examined and illustrated. . . . All the believers present expressed themselves deliberately and freely on the subject under consideration. . . . Respecting the present existence and operation of the fire of judgment and the power of the resurrection among us, there was but one belief and one voice. It was seen that a new and further confession of truth was necessary; that it was the next thing before us, in the course of progress to which we have been called. It

*Perfectionists "believe and unblushingly maintain that they are free from sin." Mr. N. assumes that if a person is sinful at all he is *entirely* so. Now if there has been evil in the character of the Noyesites, what position have they occupied?

as unanimously adopted, therefore, as the confession nd testimony of the believers assembled, that THE INGDOM OF GOD HAS COME."

The reader will perceive from the foregoing extracts, at Mr. N. assumes much and proves nothing; but s followers, who believe in his *infallibility*, receive, undoubted truth, every word he utters. He specutes upon sublime subjects, but his object evidently as to bring his followers up to the point, and prepare em for the doctrines of the Battle Axe Letter in all eir practical bearings; for the announcement that the ngdom of God had come was the signal for the carryg out of those doctrines through the Perfectionist nks, which is now being done, as far as circumstanes admit!

Soon after the proclamation went forth that the ngdom of God had come, Mr. Noyes made the greatst pretensions to miraculous power. His followers knowledged this power, and under these circumstanes he put forth the following manifesto:—

"The kingdom of God is an absolute monarchy. . . o far as there is a true church on earth, it is a frontier epartment of this kingdom; and it will possess the reat characteristics of heaven's government, viz., cenal executive power, and subordination. It will manist in all its operations perfect unity of design, and ue harmonious effort. To secure this, it includes a radation of authority;—officers, not self-elected, not opularly elected, but appointed by God; whose creentials, if truly received of him, need no secondary fluence to secure their respect. In fact; the creden-

tial of authority through all God's kingdom, from the Supreme himself, down, is not a matter of parchment, or a voice from heaven merely, but the possession of actual ability. Carlyle's doctrine is true, that 'might in this just universe, do, in the long run, mean right.' God's appointment to office confers on the individual *ability* corresponding to his commission; and it is as certain that his ability will make his office recognized by those with whom he has to do, as it is that in a mixture of fluids the heaviest will sink to the bottom. . . . In that organic body, [Christ's church] as we said before, superiority of every degree is a gift of power from God, which vindicates itself by an irresistible ascendancy over that which is inferior. . . . In this construction of the church, the autocratic principle of the kingdom of God is seen throughout. . . . Every Christian finds himself under a despotism extending far beyond any earthly rule."

From the sentiments expressed in the paragraphs just quoted, and from the fact that they were published immediately after the case of Mrs. Hall was noised abroad, we think it may be fairly inferred that Mr. Noyes wished to have it distinctly understood that the "central executive power" of the "frontier department" of the kingdom of heaven was lodged in him! Having as he evidently supposed established this point, he then proceeds to read his followers a lecture on *subordination*. This he deemed very essential. Relative to this point he starts with the questions:—

"What is the effect of this tremendous, irresponsible government upon individual liberty? Can freedom exist under it?"

In answering these inquiries Mr. N. designates two

es of subjects—the one wholly submissive, the other ially so. In reference to those who are wholly nissive he speaks thus :—

We believe that only those who have passed the antine of judgment and become naturalized citizens he kingdom of heaven, know what is the glorious ation of unshackled freedom of will."

hat is, in plain English—Those who have passed ordeal to which Mr. Noyes subjects his disciples, have become perfectly submissive to his will, and vhom he has set the broad seal of his approbation, liberated from all law *except* the will of Noyes him- ! They may then do just as they please, *provided* it is *always* their *pleasure* to do just as he *wishes* a to do ! And Mr. N. would have them distinctly erstand that in doing *his* will they are doing the of *God;* for he sets himself up as Jehovah's vice- nt—as His accredited ambassador—His represent- e upon the earth ! " Under the monarchy of God," sserts that " all forms of popular representation are ensed with," and in the " organization of interme- e agencies," there is a " disregard of democratic is and privileges."

he upshot of the matter is—John H. Noyes has an *ility* corresponding to his commission " ! And this ty is manifest in the mighty works he has wrought ! ut in reference to the second class of subjects— e who have not become wholly submissive—he :—

It is inevitable, in the first stages of intercourse

with God, while evil influences still exist in the character, that his will should come into constant collision with those influences, and the wills growing out of them. The inner and better part of our nature is even then free and happy; and it is only the selfish, egotistical part which loves darkness, and loves to do as it pleases at all cost, that experiences the effect of collision with a superior spirit. The effect is suffering; a bitter sense of bondage; coercion of the soul. No prison can realize the idea of helpless constraint that the soul experiences when conscious of a hostile contact with the will of God. . . . Every spirit opposed to him, is destined not to slavery, but to destruction. . . . He will have no drudges about him, no unwilling subjects."

As Mr. Noyes virtually claims to stand at the head of all principalities and powers upon earth, he thus gives his followers who are not entirely submissive to his will, to understand, that, if they would escape "suffering," and be freed from a "bitter sense of bondage," and not come in collision with *his* "superior spirit," they must yield implicit obedience to his will, and submit to his absolute control.

From the language of Mr. Noyes which we have just noticed, we should naturally infer that he was a finished aristocrat. Circumstances justify the inference, and facts confirm its correctness. We learn from a person formerly connected with the Association at Putney, that the followers of Mr. Noyes appeared to regard him with a kind of awe when in his presence.

There were evidently two classes among them—the higher and the lower. The line of distinction probably lay between those who were wholly submissive to

es, and those who were but partially so. Those rendered implicit obedience to the "acknowledged d," and were his particular favorites, had special rs conferred upon them, and were admitted to liar privileges; while others had a humbler place ned them, and must there remain till by proper pline they were prepared for a more honorable sta- ; and must patiently wait until the "acknowledged d" was pleased to say, "*Come up higher.*"

or the special benefit of the lower class, or menials, higher order found it necessary occasionally to give e instructions. Some among them appear to have a ambitious of higher honors, and to reconcile them heir humble lot, soon after Mr. Noyes had given necessary instructions relative to "central execu- power" and "subordination," they had the follow- significant "hint":—

In the household of faith, he is chief who serveth t; and he that humbleth himself is exalted. The t that disdains not the lowest office, that is diligent does with its might what the hand finds to do, has ath of honor before it. . . . A disposition that is fastidious and dainty, but will condescend to any g, is of high price. . . . Here [in the Putney Com- ity] honor and service are balanced. Every one warded according to his *works*. . . . It is here, of se, no privilege to be idle and luxurious—to be let from difficult exertion, or even menial offices. py is he who loves to minister. . . . If ambition take the form of a servant, and humble itself, it be gratified perfectly. . . . *Labor* to enter into

"The true gentleman and the true lady, a
who are most ready to serve—who take the
place, and are most arduous in their labors of lo

Thus the "path of honor" was marked out
them, and they were taught that the road to
ment lay through a scene of humble services and
sant labors. A very wholesome doctrine for the
cratic part of the Putney Community, but a
saying" for the humbler class!

CHAPTER XXXVI.

in of Evil—Human Depravity—Holiness of dam—Judgment—Resurrection—Sabbath—Temrance—Amusements—Fellowship.

r. Noyes has undertaken to solve the mystery reing the origin of evil. He assumes that Satan is -existent and eternal being, and is the uncreated e of evil, as God is the uncreated source of good. absurdity of this idea is so apparent that it needs gument to confute it. How there can be more one self-existent and eternal being in the universe, t for Mr. N. to show.

relation to human depravity he has advanced peculiar notions. He assumes that there is an *ral difference* in the characters of men, for which counts as follows :—

s the source of all evil in this world is an uncreavil being, it is evident that the ultimate principle ruption in mankind is *spiritual*. Men are wicked se they are enveloped in the spirit of 'the wicked and so are 'led captive at his will.' This is true , in their primary, unregenerate state.

But there is a subdivision in the depravity of n nature. Adam, who was originally the workhip of God, and a vessel of spiritual good, became s fall a subject of the Devil, and a vessel of spiritvil. The streams from the two eternal fountains" God and Satan) "flowed together in him. His *ral nature was* primarily good," (only negatively

good, we presume he means,) "as proceedin
God; but secondarily evil, as pervaded by the
With this compound character, he had the p
propagating his own likeness; and in giving d
to that power the antagonistic elements of un
good and evil were both concerned. In fact, t
the point of their most radical conflict. As
spring of Adam's body was two-fold, distinguish
male and female, part following the nature of
mary, and part the nature of the secondary pare
the offspring of his spiritual nature was two-fold,
guished like that nature, into good and evil, part
ing the character of the primary and part the ch
of the secondary spiritual element. In other
Adam had two sorts of spiritual children—one c
like himself, primarily of God and secondarily
Devil, of whom Adam was a specimen; the other,
rily of the Devil and secondarily of God, of whor
was a specimen. See 1 John 3: 12. Thus manki
divided spiritually into two classes of different c
characters, proceeding respectively from uncreate
and evil. . . . The depravity of mankind, then, is
sorts. The seed of the woman are depraved, as
was after the fall,—not in their original individu
rits which are of God, but by their spiritual co
tion with and subjection to the Devil. In other
they are *possessed of the Devil*, and as to their
tary or objective characters are totally depraved.
they are not subjectively *devils*. The divinity of
origin is evinced by the fact that they hear and r
the word of God when it comes to them.—On the
hand, the seed of the serpent are depraved a
was,—not only by combination with and subjec
the Devil, but by original spiritual identity with
They are not only possessed of the Devil, but are
cally DEVILS THEMSELVES."—Berean, pp. 104, 1

The foregoing speculations have no scriptural basis ıatever. They are the mere creature of Mr. N.'s agination. The Scriptures speak a strong and uni- m language relative to man's depravity. They place upon a common level; and the testimony is abun- nt in relation to this subject—it stands out promi- ntly upon almost every page of sacred writ.

The views of Perfectionists respecting the holiness Adam are expressed in short as follows:—

"The Bible no where ascribes eminent holiness, or ın any holiness, in the gospel sense of that term, to am. . . . That Adam was created in a state of per- t innocence, we cannot doubt. . . . But with respect his holiness, (if it is proper to apply this word at all Adam in his original state,) it must have been her negative than positive; i. e. though he knew no l, though he was free from all evil propensity, and m all guilt, yet he did not possess what we call *tried tue;* he had not met and resisted temptation."—rfectionist, Vol. v. No. 12.

Let us glance at this position. What is holiness in essence but supreme love to God? This love He uires of all his intelligent creatures; and this re- rement is based upon the natural relation they sus- ı to Him. Now if all moral beings are placed under ıw requiring supreme love to their Creator, would it be the height of absurdity to suppose that Adam, ning pure from the hand of his Maker, would be apable of fulfilling the requirements of the law under ich he was placed? If he fulfilled that law until he —*which no one doubts*—then he must have possess-

ed the love required, and consequently been eminently holy, even in a gospel sense—for the gospel requires no more than perfect love, accompanied with its appropriate fruits.

But it is intimated that in order to possess holiness temptation must be "met and resisted." If this be true, the Savior had no holiness until He "met and resisted" the temptations of Satan!—The angels that fell had no holiness before their fall; from what a height, then, they must have fallen!—And Adam had little or nothing to lose; he had no eminence from which to fall; he only descended from a common level a few steps downward!

But it is sometimes said that Adam could not have originally possessed true holiness, because it is argued "Habits of holiness cannot be created without our knowledge, or consent; for holiness in its nature implies the choice and consent of a moral agent, without which it cannot be holiness."

The fallacy of this reasoning lies in confounding *habits* of holiness with *principles* of holiness. Habit is the result of acts, and acts of choice. A principle always lies back of choice, by which it is governed. There must be a right nature or holy principle before there can be a right choice. The principle in Adam from which right choice proceeded, prior to the fall was either implanted in him at his creation, or produced by his own volitions. If the latter, he must have willed correctly without any correct principle; if the former, then he possessed holiness by nature—which is

self-evident, for we cannot suppose that God would create him less than holy. Moreover, the scriptures actually "*ascribe eminent holiness*" to Adam, inasmuch as they assert that he was created in the image of God, which comprised "*true holiness.*"

The Perfectionist view of this subject, although it does not charge evil upon Adam, yet it deprives him of all positive good. Having neither holiness nor sin, or in other words, possessing no moral character, and becoming immortal in this state, it would be difficult to fix his final destiny. Having no holiness, he could not enter heaven—and having no sin, he could not be justly doomed to eternal death.

Mr. N. thus defines his theory of the judgment:—

"As God divided mankind into two great families—the Jews and the Gentiles—so he has appointed a separate judgment for each. The harvest of the Jews came first, because they were ripened first. God separated them from the rest of the nations, and for two thousand years poured upon them the sunshine and the rain of religious discipline. When Christ came he said the fields were white. By the preaching of Christ and his apostles, the process, necessary to make way for the judgment, was complete. At the destruction of Jerusalem, the Jews as a nation were judged. Then the kingdom of heaven passed from the Jews to the Gentiles. Matt. 21: 43. God commenced a process of preparation for a second judgment. The Gentiles came under the sunshine and rain, which had before been sent upon the Jews. For nearly two thousand years the Gentile crop has been maturing, and we may reasonably look for the Gentile harvest as near."—Berean, p. 277.

Mr. N. asserts that the second coming of Christ—which he assumes took place at the destruction of Jerusalem—was "*the day of judgment for the primitive church and the Jewish nation.*" He also assumes that the judgment of mankind "is divided into *two* acts, occupying *two* periods of time, separated from each other by an interval of more than a thousand years." One of these acts he calls *the first judgment*, and the other *the final judgment.*

Now the simple assertion that "God hath appointed a day"—i. e. a particular time, a definite period—"in which he will judge the world"—not a part of it—"in righteousness"—Acts 17 : 31—is fatal to this theory, and overthrows the whole superstructure.

But Mr. N. assumes that the *final judgment* has commenced, and is being executed by Perfectionists, but more particularly, if not exclusively, by himself! On the evening of June 1, 1847, he said :—

"We are finally brought to the question, Is not the kingdom of God in us; *including all the elements of the judgment?* I think there is abundant evidence in the past, especially in the last year, *that the judgment has begun. . . . In the most important sense, we have been conscious of living in the day of judgment*"!

But let us look at the nature and characteristics of the judgment as set forth by Mr. N. He says :—

"The judgment of the world will be a gradual spiritual operation effected by truth and invisible power, without any of the physical machinery which alarms the imaginations of most expectants of the great day. . . All the transactions of the last judgment, will be effected by

spiritual infusion from them [the primitive church] of the light and energy of God."

Mr. N. also asserts that he *discards entirely the impressions which are common in the world, respecting the judgment!* But let us endeavor to ascertain as definitely as possible the character of the judgment, and the office-work of the judge, as presented by the Noyesites. Mr. N. says:—

"The ultimate causes of all good and evil, are the spirit of love and the spirit of selfishness—God and the devil. Human life is placed under the power of these spirits, and in all stages of its experience is either subject wholly to one or to the other of them, or is in the conflict between them."—Berean, p. 256.

Thus, by the principles of *love* and *selfishness*, Mr. N. represents *God* and *Satan*. Perfectionists think they are living under a new dispensation—that this is the end of the world—and they talk about the *judgment of selfishness!* They think their Community is an *unselfish* association. But in order to enter it, the social ties must be cut asunder. Say they:—

"Those attachments and relations, whether domestic or social, originating and existing only in the constitution of human life, are obstacles to be surmounted. . . . However cutting and anti-selfish it may be, our property, *ourselves*, and every thing that pertains to us and ours, are to be sacrificed."

A member of the Putney Community remarked to a citizen of the village, that *her body was going to the judgment!* i. e. into the hands of John H. Noyes, to be disposed of by him! And in this way she was going to make *sacrifice of self!!*

Mr. N. said to a citizen of Putney several since, that he should yet *sit upon the throne and the world!* And undoubtedly he now thinks he is it. But it is presumed that the general sentiment it is a *very small matter to be judged by John H.*

From all the light thrown upon the subject, w to the conclusion, that, in the estimation of Per ists, the process of the judgment consists in *sepa* between the *selfish* and the *unselfish!* The No profess to have an unselfish association, and all is selfish. It appears to be the province of Mr. distinguish between the two characters; and tho make a *sacrifice of self*, find favor in his sight, a welcomed within the "charmed circle"; and who do not make a sacrifice of self are rejected! he is judging the world!!

In concluding this subject, we would remar Mr. Noyes professes to be the *white horse* mentio the following passage:—"And I saw heaven o and behold a white horse; and he that sat upo was called Faithful and True, and in righteousn doth judge and make war."—Rev. 19: 11.

In the Spiritual Magazine of Nov. 1, 1847, w the following language:—

"Christ is now going forth on the *white hor* judge and make war in righteousness; and the of heaven are following him on *white horses.*"

The allusions in the above language cannot be ken. Now the cream of the whole matter is that *H. Noyes* is THE WHITE HORSE, and that his fo are all *white horses!!*

Mr. Noyes occupies a position antagonistical to the doctrine of the resurrection of the body. He says he has long argued "*against the notion of a resurrection of that body which dies*"—and "*that there is to be no resurrection of the body which sees corruption.*—Berean, p. 355.

Speaking of a spiritual resurrection, Mr. N. makes the following remark:—

"'If any man be in Christ, he is a *new creature;* old things are passed away; behold *all things* are become new.' [He has passed from a carnal state into the resurrection—from this world into the heavenly world; *his state and relations are as fully changed, as the idea of a translation from earth to heaven demands.*]"

The reader can draw his own inferences.

The Christian Sabbath is discarded by the Noyesites. Nevertheless, on that day at Putney they usually met—merely as a matter of convenience, however—at their Chapel in the morning, and held a *sort of service.* There were several speakers, who usually, we believe, served in rotation, and each, from time to time, held forth upon a topic of his own selection, and—

"The truth of God
Turned to a lie, deceiving and deceived:—
Each, with the accursed sorcery of sin,
To his own wish and vile propensity
Transforming still the meaning of the text."

In this manner Noyes and his little company of followers generally occupied the time usually allotted to *the morning service* in *religious* assemblies. In the

afternoon they had no such gathering, but spent time, after the manner of a holiday, in rambling o the fields, or riding about town—to the annoyanc the sober citizens—in their pleasure carriages;— *nobility* occupying the best vehicles, and the lower cl those of a secondary order—for aristocracy was q prominent among them. In the evening, after a g supper, they spent the time in conversing upon w they called *religious* subjects—what consummate hy risy!—*fiddling*, *dancing*, *card-playing*, &c., in sh any gaming or amusements which the *spirit that* *among them* inclined them to follow.

After desecrating the holy Sabbath in this m revolting manner, it is more than probable that leader

—"Then retired to drink the filthy cup
Of secret wickedness, and fabricate
All lying wonders, by the untaught received
For revelations new."

And

"These in their wisdom (!) left
The light revealed, and turned to fancies wild;
And visionary dreams,
More bodiless and hideously misshapen
Than ever fancy, at the noon of night
Playing at will, framed in the madman's brain."

The position of the Perfectionists in relation to t use of alcoholic drinks, is found in the following extra from the Spiritual Magazine of May 15, 1847:—

"What, after all, does the famous physiologic argument of the Temperance Society amount to? is nothing more than an inference drawn from

observed effect of alcohol upon the stomachs of intemperate, ungodly men. Such men are necessarily diseased. *Unbelief*, or *sin*, is itself an unnatural, diseased state of the whole man, which gives a more or less poisonous effect to *every thing* that he eats or drinks, so that the most scrupulous dieter falls a victim to his food at last. "The primary cause, however, we repeat, is not in his food; but in the unsanctified, devilish nature of his life, which converts to evil, things which are good. . . . Persons who are unnaturally diseased by sin, and who habitually eat and drink damnation to themselves, are not to decide the character of meats and drinks for persons in a wholly different state. It is as unreasonable for Temperance men to pronounce alcohol an invariable poison because of its effect on drunkards, as it would be for us to call water poison because it produces terrible convulsions in a person with the hydrophobia. The cause of the evil is as independent of the offending substance, in one case as the other."

We present the foregoing extract as a *curious* specimen of Perfectionist logic. The reader will readily perceive that the Noyesites have hit upon an expedient by which they evidently hope to appropriate the "*good creature*" exclusively to their own special benefit and behoof!

The position of Perfectionists in relation to amusements is as anti-scriptural and absurd as many other things among them. Say they:—

"*There is a time to laugh, a time to rejoice and* LEAP FOR JOY *—and in such demonstrations only can we truly worship God. . . . Let us not have amusements without religion, nor a religion that is hostile to amusements. But let us marry religion* TO *amusements.*"

According to their own declarations, their practices have been in accordance with these principles. The Editor of the Spiritual Magazine of May 15, 1847, writes thus:—

"The body of believers in holiness in this village have this spring joined their households under one common roof. This change, as they expected, has proved in every respect useful and agreeable. Our evenings are generally occupied with conversation, reading, and *amusement*."

The nature of the amusements which they have attempted to "marry" to religion, will be discovered in the following extract:—

"A wanderer from the West, a representative of a certain school of spiritualists, presented himself with us one evening while we were interested in the subject of 'Christ, our wisdom.' . . . He came with a design of mediation between us and those with whom he is connected, or for some purpose we know not what, professing to be directed by the Spirit. We passed the evening as if he were not present, in conversation about the Bible, our hearts burning within us, and joy in our countenances. Then there was *music and dancing, and the exhilaration of good fellowship*."

Thus they can profess to be interested in the subject of "Christ, our wisdom"—converse "about the Bible"—and then trip to the sound of the viol, on "light fantastic toe"—and that too all in the same evening! Thus they marry religion to amusements! and are ready to say, "*in such demonstrations only can we truly worship God*"! Comment is unnecessary.

But they place a high estimate upon fellowship. Let s glance at their views touching this matter. In the piritual Magazine of Dec. 15, 1846, they say:—

"There are three degrees of fellowship that believers ay have with God, and with each other. The first ay be called Jewish fellowship; the second corres-onds to the transition state of the primitive church; nd the third to the fullness of the New Covenant. he first is simply friendship, mutual affection; the sec-nd is a closer union, but not secure; the third is an rganic union which is indissoluble. Perfectionists ave known considerable of the second degree of fellow-ip. They have had love, without the security. . . . heir union has not been an eternal marriage, where ivorce is impossible. . . . But the third kind of union coming to view; union which has the security— hich is entered into like marriage, with irrevocable onds. Two shall say to each other—*It is a gone case ith us; we are one for eternity.* . . . A nucleus of is union has been formed, and there are some who ave received of the Lord, a hope for each other which steadfast, and a love which casts out fear. Love annot be perfect while one fear remains that it will ot always last. In the relations of this world, mar-age comes the nearest to this union, in its community f interests, and in the abandonment to each other hich the parties make, for better or for worse, and in ie contract being for life. But a life union for this orld is transitory, compared with a union for eternity; nd the kind of companionship which exists in most arriages is very different from being 'fitly framed gether.' . . . It is an organic union, which comes by owth and assimilation of substance, or it is like a ilding *fitly framed together.*"

The reader will readily perceive that the Perfectists tarnish every thing they touch, and turn every sentiment and subject which they handle into a pollu channel—which clearly indicates the prevailing sements and predominant feelings among them.

CHAPTER XXXVII.

Concluding Observations.

The doctrines taught by Mr. Noyes and his coadjutors, together with their practical consequences, have been so far exhibited as to give, we trust, a tolerably correct idea of the nature and tendency of this new ism. Undoubtedly the heart of the reader has sickened, while perusing the foregoing pages, at the recital of scenes which have transpired among the Noyesites at Putney and elsewhere, and in view of the deep corruption of this new class of people. But let no one for a moment suppose that the gross impieties and strong delusions which we have been contemplating are the offspring of the Christian religion—far, far from this. Christianity is utterly opposed to all such principles and practices. For the leader of this sect to teach that the Apostles and primitive Christians approved of such infamous conduct, and practiced such gross immoralities, as he and his followers are guilty of, is a most blasphemous assumption—an utter outrage upon virtuous principles—the deepest reproach that can be cast upon the religion of the Bible, and the highest indignity that can be offered to the Divine Author of our common Christianity.

There are evidently those in the present age, as well as in primitive times, to whom the searching language *of the inspired* Apostles will very appropriately apply.

for their characters appear to be quite similar. We quote a few paragraphs from the apostolic writings, which appear to be peculiarly applicable in the present instance :—

"*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.... They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.... Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness..*'.. *And have not repented of the uncleanness, and fornication and lasciviousness, which they have committed.... But became vain in their imaginations, and their foolish heart was darkened. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.... For it is a shame even to speak of those things which are done of them in secret.... For the mystery of iniquity doth already work:.... even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.... These be they who separate themselves; sensual, having not the Spirit.... Scoffers, walking after their own lusts.... But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities.... These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the*

of unrighteousness as they that count it pleasure to riot in time. Spots are they and blemishes, sporting themselves ir own deceivings; having eyes full of adultery, and that cease from sin; beguiling unstable souls.... For when ak great swelling words of vanity, they allure through the the flesh, through much wantonness, those that were clean from them who live in error. While they promise them they themselves are the servants of corruption."

writer very justly comments upon the prophetic f the foregoing quotations, as follows:—

is wonderful to observe with what precision these cies have been fulfilled by the clouds of impos- who have appeared—'speaking great swelling of vanity,' and fallen—since the inspired senten- re uttered. And it may be regarded as one of idences of the truth of inspiration, that had the rray of apostates and deceivers actually stood the sacred penmen at the time of their writing, haracters all naked before them, the likenesses, the first Christian apostate to the sensual Mor- '—and Perfectionists—"could not have been with greater fidelity."

s strange delusion undoubtedly originated in the fanatical spirit which has transformed many a ian community into a moral waste—a spiritual tion. The Noyesites proceeded step by step ne degree to another, till at last the measure of iniquity became full and running over. One says:—

hese Perfectionists believe that they have the l Christ—can do no wrong—that to the pure all are pure—that Christ is responsible for all they nd other such blasphemous absurdities.... In

most cases, from the primitive heresy of Gnosticism, down to the Fifth Monarchy sect of the Puritan age and even to the days of Joanna Southcote in England and the Cochranites, the lascivious Mormons, and the sensual Perfectionists of the present day in the United States, the tendency, it cannot be denied, has been to permit almost every license of impurity. . . . In our own country, the most surprising instance of imposture and delusion, perhaps, that has occurred, was that of the Cochranites, whose enormities in licentiousness made so much stir in Maine and New Hampshire a few years since. . . . So atrocious was Cochran's conduct that he seduced great numbers of females, married and unmarried, under the pretext of raising up a holy race of men. The peace of many families was broken up and the villain kept an establishment like a seraglio His career, however, was happily short."

The foregoing paragraph was penned soon after Noyesism had made its appearance; and at that early date it had given decided indications of its nature and tendency, but it has since so fully developed itself, and advanced so far, that it now occupies the front rank in that legion of impostures and delusions under which the world has long groaned. The writer from which we have made some extracts further says:—

"An examination of the history of heresies and impostures in all ages, will disclose the painful fact, that whether arising from enthusiasm, or phrenzy, or from deliberate imposture, a common character seems to have run through and pervaded nearly all,—and the tendency has, beyond doubt, most usually been to licentiousness and criminal intercourse between the sexes This fact has not escaped the notice of the enemies of Christianity, who have availed themselves of it in their

attacks, for the purpose of increasing the weight of odium with which they would cover it. Mr. Hume, however, has the candor to assign the true cause for the effect, viz. the strength of human passions, and the facilities of criminal indulgence, between the sexes, afforded by the frequent and intimate associations produced by congenial fanaticism."

This little volume has been prepared for the purpose of warning the public, by the presentation of simple facts, against cherishing a fanatical spirit. The writer has diligently sought for truth, and it is believed has succeeded in collecting a chain of facts, of a painful and somewhat extraordinary character—facts which it is very important should be known, that others, looking at their origin, and tracing their progress, may be deterred from entering upon a course in religious matters, which may lead to the same dangerous extremes and melancholy results, and ultimately end in the same or similar delusions, dark and deep, and equally fatal as those disclosed in this volume.

It cannot but be perceived that it is extremely hazardous for a person to set up a standard of faith and practice of his own, irrespective of the simple requisitions of the Scriptures, taken in their most obvious sense, and in their own native simplicity and beauty. It has been well remarked by Robert Philip, that "the men who would say to others, 'Stand aside, for I am holier than thou,' are Pharisees, who have little or no dependence on grace. In like manner, all who pride *themselves on being* special favorites of Heaven, and

despise others as non-elect, pay, of all men, the le respect to the grace they pretend to have received."

Unquestionably one of the leading features, as w as one of the greatest errors of the age in which live, and especially in our own country, is a strong te dency to ultraisms—ultraisms not only in religion a politics, but in almost every department of moral a philanthropic enterprise. We are running into e tremes upon almost every thing we undertake. Whi there are some who are always on the back groun extremely tardy in all their moves, and very reluctant render even the most inefficient aid for the promoti of any moral or benevolent enterprise, there are, at t same time, others, who, instead of adopting those co servative principles and judicious measures which wou secure the most lasting and beneficial results, becon over-heated zealots, and by injudicious efforts actual injure any cause, however good, in which they may engaged—their every movement tends to retard t onward march of truth, and put far away the day final triumph. In relation to the ultraisms of the ag one distinguished orator has shrewdly remarked, th "*often, when a good cause has been begun, if the De finds there is no other way to ruin it, he will tu charioteer himself!*"

The facts detailed in the present volume shou stand as a solemn warning against "this ultra, se righteous and fanatical spirit—this seeking out of hum inventions in matters of such high concernment those of the salvation of men. How much wiser, an

and better, than the running after every new thing, and the following of so many blind guides, would it be for Christian professors to obey the injunction of God himself:—'*Thus saith the Lord, Stand ye in the ways, and see,* AND ASK FOR THE OLD PATHS, *where is the* GOOD WAY, *and* WALK THEREIN, *and ye shall find rest for your souls.*' "

Moreover, we learn from this subject that delusions are not confined to the low, the ignorant, and the vulgar; but may be found among the intelligent—ladies, educated and accomplished, and gentlemen of talent, information and wealth. How important, then, in view of our weakness and dependence, the caution, "*Let him that thinketh he standeth, take heed lest he fall.*" The rule of action under all circumstances is very explicit: "*Fear God, and keep his commandments; for this is the whole duty of man.*"

We conclude this little volume in the language of another, the truthfulness of which must be apparent to all; and its application in the present instance is peculiarly appropriate and forcible:—

"What is denominated fanaticism is often sheer, downright hypocrisy, both in the deceiver and in those who pretend to be deluded. By far the greater portion of those who profess to be deluded, only assume the character of believers in these impostures, for the purpose of thus freeing themselves from the restraint of those rules and decorums and obligations of society, which they cannot otherwise contravene without calling down *on their own* heads disgrace and punishment. It *will, in almost* every case of these fanatical eruptions,

be seen that the imposture begins by railing against all the domestic duties, and relations of the social state: filial and parental ties, the marriage vow, the sanctity of chastity, most especially, form the subjects of their attacks; and the basis of every false religion is almost uniformly laid in the ruins of feminine purity, matrimonial faith, and domestic obligations.

"That those who have become impatient of these ties and duties, or who wish to free themselves from the necessity of conforming to the restraints of the social state, and travel out into the boundless ocean of licentious indulgence, should shelter themselves under the convenient mask of fanaticism, from the imputation of criminal excesses, and *affect to become conscientiously lewd, or wicked from principle,* is surely not a subject of wonder, however it may be of regret. Hence we almost always see the development and exposure of these impostures exhibiting to the eyes of the world a scene of lewdness and licentious intercourse equally degrading to the character of that sex, among whom we almost always find the first disciples of every new-fangled religious imposition, and to the character of rational and moral beings. *From all I have seen and read of these victims, or accomplices of successful imposture, I am unalterably convinced, that what is called fanaticism, is oftener the cool, calculating offspring of a corrupt and sensual heart, than of a deluded, overheated brain. Nine times in ten, I believe it is only the veil behind which corrupt men and women seek a shelter from the ignominy of a licentious life, and cloak the indulgence of indiscriminate lewdness.*

"In conclusion, it may be remarked that ERROR can only be overcome by TRUTH, and that they who have the 'TRUTH OF GOD' distinctly set forth in the book of Revelation, have an infallible criterion by which to test the true character of any religious opinion or practice.

And in the Gospel dispensation introduced by our Lord and Savior Jesus Christ, the inspired volumes of the Old and New Testaments constitute the true and only infallible rule of faith and conduct; nor can any radical or fundamental error long escape detection when subjected to this plain and unerring standard."

APPENDIX.

Case of Miss Lucinda J. Lamb—Various Items.

The case of Miss Lucinda J. Lamb, a respectable ɔung lady residing in Putney Village, is worthy of ɔtice. The circumstances connected with this case anspired in the spring and summer of 1847, about the me of the going forth of the famous proclamation that ıe kingdom of God had come to the town of Putney ıd the Perfectionist Community located there ! !

Miss Lamb, at the time alluded to, was about *fifteen* ɜars of age. She was brought within the reach of fluences which surrounded the "*charmed circle*," by rcumstances which it is unnecessary now to give in ɜtail. Suffice it to say, that she and her parents were ɜceived; and not suspecting that there was any dark ɜsign at the bottom, were unaware of the danger to hich she was exposed. Meanwhile, the Noyesites ɜsorted to various expedients and stratagems for the urpose of drawing her into the vortex of ruin; but appily their nefarious schemes were frustrated just in *me to rescue her* from the clutches of those rapacious

monsters, the leading Perfectionists:—for, like voc
cious vultures, they were doubtless looking upon Mi
Lamb as lawful prey, and they were evidently not
little disappointed that she escaped.

Mr. Noyes not only exerted his own influence, b
his *female helpers* closed around Miss Lamb, bent c
her ruin; and each, in turn, like "a serpent wi
an angel's voice," strove to indoctrinate and lead h
along in the path to infamy and death:—and so inte
were they upon their prey, that Miss Lamb was wate
ed with a vigilant eye; and when she stepped out
call upon her parents or friends, some of the fema
members of the Community would accompany her, l
some counteracting influences might be exerted up
her, and the spell thus be broken. And this cou
was in perfect keeping with Perfectionist policy; f
when they *get hold* they generally *hang on*, till t
victim is fast bound and the ruin rendered complete.

It may be proper here to remark, that the circu
stances which we are narrating transpired *before* t
disclosures were made which exhibited the abomina
lewdness of Noyes and his *faithful* followers; a
when even some of the sober citizens of Putney w
slow to believe that they would plunge into such gr
iniquity. The parents of Miss Lamb were not o
much suspicious, and were induced to let their dau
ter board in the dwelling where the Noyesites resid
in consequence of fair promises, and the deep *inter*
which some of the members of the Community, w
whom she had formerly been acquainted and even w

intimate, *professed* to feel for her. But the worst deception was practiced upon her and her parents, and the dark and infernal designs of the Noyesites were kept concealed from view. But the parents of the young lady ere long began to fear that all was not right, and at length became dissatisfied, and made some efforts to get her away; but to their surprise they found that an influence had been obtained over her which well-nigh proved fatal. And although Mr. Noyes was peremptorily forbidden by Mr. Lamb to have any more conversation with his daughter, yet, regardless of this, he persisted in the same course he had been pursuing; and to show the *deep interest* which Mr. N. felt in this case, and the active part he performed, we give the following extracts from a letter which he wrote to Mr. Lamb while things were progressing:—

"PUTNEY, June 4, 1847.

"*Mr. Lamb*—Sir:— . . . I find it my duty at the present juncture to apprize you distinctly of the position which I hold, and of the course which I shall take in relation to Lucinda.

"You are the father of her body, God is the father of her spirit. You have the legal right and the physical power to dispose of her body — to send her where you will. God has the absolute right and the irresistible power to direct the movements of her spirit and fix her heart on the kingdom and followers of his Son.— Christ himself has distinctly forewarned us that collisions between his claims and the claims of earthly relations must occur in the going forth of his kingdom.— 'Think not,' he says, 'I am come to send peace on

earth, I am not come to send peace on earth, but a sword.' . . . It is at least supposable that these words are being fulfilled in your family — that your daughter has accepted the call of Christ and you have rejected it, and of course that a collision between Christ's claim and yours is approaching. You will naturally reject such a supposition, and yet it may be true.

"I believe that it is true, and believing thus, I am bound, in the first place, to do my best to make you aware of what you are doing. I count it an act, not of enmity, but of love toward you, to say to you, 'Beware of the attempt to take your daughter out of God's hands. Let the potsherds of the earth strive with the potsherds of the earth, but wo to him who striveth with his Maker.' . . . I think the present project of sending Lucinda away from her religious friends is as unnatural and as cruel to her soul, as it would be to take a new-born infant away from its mother. I do not believe that you will succeed in alienating her from her present faith or from us. Nor do I believe that she will make the improvement in worldly studies which you have in view. . . . I advise you to let her remain where she is.

"Your friend, JOHN H. NOYES."

Notwithstanding Mr. N.'s *advice* and implied *threats*, Mr. Lamb removed his daughter to an adjoining State, and has ever since kept her away from Perfectionist influence. But to show the pertinacity with which they adhered to their purposes, we would remark, that before the letter was written from which the foregoing extracts were taken, Mr. Lamb removed his daughter to Fayetteville, a distance of ten miles, and committed her to the care of his son and some friends—hoping by this course to keep her away from the subtle influence

·ted by Noyee and his confederates. But on the
; morning after her removal, at an early hour, John
Miller and George W. Noyes, both staunch Perfec-
sts and pliant tools of the Putney Pontiff, made
r appearance at Fayetteville—though before they
Putney they stated that they were going to other
es—and desired an interview with Miss Lamb.
se to whose care she had been committed, at first
sed admittance; but young Mr. Noyes—who is a
her of the Putney magician, a Perfectionist dyed
ie wool, and a no less personage than the Editor of
Spiritual Magazine—was intent upon an interview,
urged it upon the ground that he intended mar-
e with her; and falsely asserted, as we learn, that
already had engagements with her. He affirmed
his motives were pure; and as he was a young
ı who had previously sustained a fair character,
.e from his many heretical notions, though now act-
a feigned part behind the curtain, the friends of
s Lamb at length consented, though quite reluc-
ly, to an interview. During that interview, young
. Noyes told Miss Lamb that *he believed it was the*
d's will that he should marry her! and that in this
ıad the approbation of his elder brother. Now this
st have been *either* a piece of sheer deception on the
t of the young man, and designed as an inducement
Miss Lamb to return to Putney; *or* he afterward
. an *opposite revelation; or* the "acknowledged
d" *otherwise ordered;* for in a few weeks after
ng Mr. Noyes averred that he believed it was the

Lord's will that he should marry Miss Lamb, he was married to another lady! Before this took place he mentioned *three* young ladies—one of whom was Miss Lamb—and said *he had no choice between them*, and was willing to marry any one if it was God's will; but *that will was of course to be ascertained through his brother, John H. Noyes!* Thus he made frequent references and great professions of submission to the will of God, when his sole object in entering into the marriage relation was that he might have "a dish of his own procuring" to add to the great supper which was then being prepared. Notwithstanding his professions, his motives were probably about as pure as those of the butcher who leads the lamb to the slaughter!

When Mr. Lamb took his daughter away to remove her to Fayetteville, the Perfectionists exhorted her to steadfastness. Says one, "*Stick to it, Lucinda*"! Yes, echoes another, "*Stick to it, do n't give it up*"! When at Fayetteville, several letters were written to her for the purpose of encouraging and strengthening her; and those letters were mailed at Brattleboro', ten miles from Putney, and at a greater distance than Putney from Fayetteville; and all this when there was a post-office at their door in Putney. Were they afraid that the friends of Miss Lamb would learn that they were holding correspondence with her? Undoubtedly.

In a letter written during this time to Miss Lamb John R. Miller holds the following *very beautiful* language:—

"*We shall all* be delighted to see you once more on our

and we expect to have the privilege next Saturday evening.... We have very happy times at our house, more so than ever, all that is wanting is your presence to make it completely so. Though you are absent you have been the subject of conversation several evenings.... Mr. Noyes said he wished to express his entire approbation of your conduct, and that he was very much pleased with you."

In another letter written about the same time, Mr. Miller continues the strain thus:—

"*Our friendship for you and our connexion with you is nearer and dearer than any thing this world knows any thing about, and we shall prove to you in every possible way our love for you.*"

Mr. Miller also undertook to portray in glowing colors the beauty of making a sacrifice of *self*. He says:—

"It would seem that this world might be a 'paradise' were it not for the *selfishness* of man. How happy this world might be, if our hearts were filled with love—that love which seeketh not her own, but *tries to make others happy*."

To make a sacrifice of self, is to give up "*every thing*" to John H. Noyes. Thus Mr. Miller began to preach up the *peculiar doctrine* in characteristic style! But he says again for the encouragement of Miss Lamb:—

"God is carrying on his work here gloriously and no power on earth can stop it. Let those oppose it and tell stories about us who choose, they are only making work for repentance. The Devil has been busy, but his time is short."

Arrant hypocrisy! Talking about the work of God going on gloriously among them, when the cup of their iniquity was being filled to overflowing!

Mr. Miller unwittingly spoke an important truth. He thinks the Devil was busy and his time short. That he was very busy among the Noyesites about this time, is abundantly evident; and the event proved his time quite short in Putney, under the administration of Noyes and his coadjutors!

Mr. Miller, speaking of two young ladies who had recently joined the Community, says they were "*getting along nicely*"! One of those ladies wrote a letter to Miss Lamb, accompanied by the following note: "*Put this letter of mine where it will not be found—in the fire*"!

Great professions of love and friendship were made toward Miss Lamb, and presents were given her to the value of about *fifteen dollars*, ten of which was in money; the object of these presents no one can doubt.

After remaining a short time at Fayetteville, Miss Lamb returned to Putney, and her parents, as a last resort, resolved to send her out of the State. They accordingly went for the purpose of getting her away from the Noyesite Community; but Mr. Noyes was highly incensed, and refused to let her go. He talked very insulting to Mrs. Lamb, the mother of the young lady—told her she was not her daughter, that she had no business with her, and that she should not have her. He "*shook his fist in her face*," after the manner of an enraged rowdy, and told her that she had done enough that day to sink her to the lowest depths of hell! All this Mr. N. would call *holy indignation!* But what was Mrs. Lamb's offence? Simply this—she had

demanded her daughter, which she had a perfect right to do; and was resolved that she should leave, and leave *then*. This in the eye of Noyes was an unpardonable offence! Mr. Lamb soon coming in, took his daughter away, and on the evening of the same day, accompanied by her mother, she left the State, and was taken about *seventy-five* miles into an adjoining State to reside, that she might be kept away from the Noyesites. Late in the evening on which Miss Lamb left, several persons were seen about the dwelling, supposed to be Noyesites watching for an opportunity to see her —not knowing that she had already left. For several days the stages coming into town were closely watched, evidently to see if she did not return—for they had instructed her to get away from her mother and return as soon as she could. Inquiries were also often made by the Noyesites for her place of residence, hoping to ascertain where it was, that they might still exert an influence over her by some communication with her. But in this they did not succeed. While she remained among them, the parents of Miss Lamb were satisfied that she was under mesmeric influences.

Mr. Lamb brought an action against John H. Noyes, John R. Miller, and Geo. W. Noyes, for enticing his daughter away and subjecting him to much trouble and expense, and the case is now pending in court. But the worst feature of the affair is that they evidently intended her utter ruin, and had well-nigh accomplished their object, but she was rescued just in time to save her.

In the case of Miss Lamb we can clearly see the course pursued by the Noyesites for the purpose of drawing young and virtuous females into the vortex of ruin. They do not *at first*, by bold and daring efforts, attempt this, but by secret and subtle influences lead the victim along, step by step, till the nefarious scheme is accomplished—and so impious are they, that they do it all under the name of religion!!

In the summer of 1847 special efforts were made to draw young females in Putney into the Perfectionist Community, the object of which no one at this late day can doubt. By reason of exercise it seems that they have become quite expert in "flourishing their spiritual weapons"; and if a person once comes under their influence, so familiar are they with the process by which to subdue and ruin the victim, that they think they can "calculate results with precision"! In the instance which we have noticed, they were disappointed of their prey; but they have too often been successful for—

> "Constant practice, day and night,
> In cunning, guile, and all hypocrisy,
> ——————Gave them experience vast
> In sin's dark tactics, such as boyish men,
> Unarmed by strength divine, could ill withstand."

Various Items.

Noyesism is treasonable in its designs. Of this there is not a shadow of doubt. Mr. Noyes, in the Witness of Sept. 25, 1839, gives his views of civil governments, in short, as follows:—

"Pefectionists believe that civil governments are ordained of God for good and important purposes in the *present state of mankind;* and while they exist, should be respected and submitted to as such; *but they regard them as made* '*not for a righteous man, but for the lawless and disobedient,*' as fences are not made for men but for cattle, or as straight-jackets are not made for men of sound minds, but for the insane. In respect to co-operating with them, their maxim generally is, 'Let the dead bury their dead.' They also believe that all human governments, though they are ordained of God, have charters of *limited* duration. They see in the Bible that the same God who ordained them, has predicted their destruction; and they stand ready to co-operate with him, whenever he shall manifest that the *time has come for the establishment of that kingdom* which he has said shall finally 'dash them in pieces.'"

That the Noyesites *profess to believe* that the kingdom alluded to in the foregoing extract has come and is established on earth, there can be no doubt. This they unanimously declared on the evening of June 1, 1847; and of course they now occupy a position antagonistic to all human governments! In the winter of 1847-8, Mr. N. drew up a long article, which was considered by him and his followers "*too treasonable to human institutions to admit of its being published* with safety" *at that time.* That article embodies the faith of the

Noyesites in regard to this subject; and its principles they will carry out so far as circumstances will admit. Moreover, a correspondent of the Spiritual Magazine, writing under date of Nov. 14, 1847, says:

"*Those who have the kingdom of God within them may* NOW *assert their independence of the unrighteous governments of the world.*"

The Noyesites claim to have the "kingdom of God within them;" hence they not only now declare their independence of all human governments—which they do not hesitate to term "*unrighteous*"—but they are deadly opposed to them, and are laboring in every possible way for their overthrow! And they are so strangely infatuated that they believe they shall "*carry the day*" and ultimately succeed in all their movements. Silas Morgan, of Leverett, Ms., who styles himself "*Perfectionist of* 1834 *stamp, received of God, through John H. Noyes*," (!) in a letter written to John E. Miller of Putney, under date of Nov. 7, 1847, says:—

"Tell brother J. H. N. the day of redemption draweth nigh, and will come *in spite of all hell or hells in this world!*"

There is some affinity or resemblance between Noyesism and Fourierism, especially in reference to organization. Touching this matter, Mr. N. in 1840 said:—

"I regard an external organization as bearing the same relation to a spiritual church, as the body bears to the soul. A body without a soul is a loathsome carcass. A soul without a body may *live*, but one half of its *legitimate functions* are cut off."

In 1846, Mr. N. said:—

"We have been Associationists theoretically for more han ten years, and practically in a small experimental ray, for six years. So far as the external mechanism f society proposed by Fourier, is concerned, we have xpressed no general opinion against it, but on the conrary are free to avow that in many points his philosophy ell agrees with our principles. We will take this occasion to say a word about our experience, prospects and ntentions in regard to Association. The history of the and of believers in this place [Putney] is briefly this: bout six years ago we began the experiment of exteral union of interests. We have been *deeply interestd* in problems which our new social arrangements have resented us, and have solved many of them in a *practical way, with much satisfaction.* With patience, and et with enthusiasm, we look forward to the time when e shall be able to embody the union we have formed appropriate externals—when we shall have but ONE OME as we have but one heart."

In the Spring of 1847 they found the home they deired, for the "body of believers" in Putney "joined heir households under one common roof." But the tate of things there was destined to be of short duraon. A rupture soon took place—"They burst the ands of their nature and leaked corruption at every tave"! And the Noyesite kingdom, not being able to tand in Putney, was transported to Oneida Reserve, in entral New York! One writer, speaking in reference o the Associative principles of Perfectionists and Fouierists, says:

"It may not be out of place to notice the affinity of erfectionism and Fourierism. We regard the former s practical Fourierism — as the condition in which it

must inevitably terminate. The theory of Fou
is association—associated and equal labor, profit
erty, pleasure, relaxation and consumption. It i
upon the assumption that all are equally indu
equally honest, and equally capable — else the l
one would support the idleness of another. T
dition of things would require in the members
association absolute perfection. Then, under
tem of domestic relations now existing — that
arate families — it would happen that the familie
be unequal. One family would have a large nu
children growing up, and to be educated and m
ed; another might have none. It is not to be
ed that the latter would willingly see their e
appropriated to the support of others, with wh
had no interest or connexion; and this would
the necessity of common and promiscuous ass
where all would have equal rights and equal pri
This is Perfectionism. That it is to be the fina
tion of Fourierism, in its perfect state, is not de
its advocates, but they insist that society is no
advanced as to justify this step. In other word
fectionism, and that only, is required to carry o
the theory of Fourierism."

That this country is not a congenial soil for
tive principles, whether they take the form of
ism or Perfectionism, is very evident. Not lo
the following notice appeared in the public jou
relation to Fourierism:—

"The Fourier Association which was establi
Lick Creek, in Illinois, and which for a time
posed to be doing well, is now dissolved, and a
of the property is being made. Thus has ter
the last of these establishments in the United

But scarcely have the expiring groans of Fourierism died away before we see Perfectionism busily engaged in opening its own grave!

But the Mormons are another class of the "same sort"! There is not only an affinity between Perfectionism and Fourierism on the one hand, but there is also an agreement in many respects between Perfectionism and Mormonism on the other hand. The Editor of the *Gospel Banner*, a little Mormon paper published at Voree, Wisconsin Territory, speaking of the Perfectionists, in his paper of Dec. 30, 1847, says they are "*a people who have got a long way ahead of the other sects, and with whom we wish a better acquaintance*"!

If by "other sects" the *astute* Editor of the *Banner* means *evangelical* denominations, he has missed a figure in his calculations! *Christian* denominations are not travelling in the *same way*, but in an *opposite direction* from the Noyesites. They are perfect antipodes — as far apart as opposite points of the compass! This Noyes acknowledges and asserts himself. He claims to have been the first who inculcated his peculiar views in this country or elsewhere. He also says—"I declare that I know not an individual out of the Bible, whose name is or ever has been before the public, who can in any right sense be called an endorser of my views."

Mr. N. acknowledges that no person *out* of the Bible is or has been an endorser of his views, and we are quite sure that no one *in* the Bible can be found endorsing those views; hence he is entitled to the exclusive *honor* of publishing them, and it is presumed he

one will contest the claim. We doubt not there will one united voice as by acclamation, saying—LET I ALONE IN HIS GLORY!!

But the Mormons desire a better acquaintance v the Perfectionists. Now, whoever wishes to "*scr acquaintance*," or be on terms of intimacy with Noyseites can have the privilege! Undoubtedly Mormons and Perfectionists might be seated quite zily together, seeing they are all of a piece. The tor of a public journal a few years since thus briefly happily referred to *Mormonism*:—

"Of this modern effusion of a few distempered bra we suppose most of our readers have either heard read something. As for ourselves we had thought its manifest absurdities were sufficient of themselve expose its odious character, and to very soon annihi its existence. Our attention has been just now attr ed toward this offspring of intellectual delusion wild fanaticism, by a communication from a worthy respondent, detailing some of the movements of one the leaders of this strange sect, who had succeede seducing a young lady from her paternal abode, wholly alienating her affections from father, moth brother and sister; these facts are sufficiently appalli and worthy of reprobation by all honest and intellig minds."

Thus it appears they are both pursuing the sa course, but whether the Noyesites are "a long v ahead" of the Mormons is a question about which feel little or no concern.

In the estimation of Perfectionists Mr Noyes ho about the same rank that Joe Smith did among

Mormons. We take the following precious *morceau* from a catechetical Mormon creed, published just before the death of Joe Smith: —

"Who is Joseph Smith?
He is Jesus Christ's brother.
From whence is his authority?
From Heaven.
What kind of success will he meet with?
Universal; over the whole world.
Suppose the people try to hinder him?
They cannot do it; but will perish.
Why?
Because God has sent him."

The death of Joe Smith soon after the publication of the foregoing language, is a forcible comment upon Mormon folly.

Now, one of the followers of John H. Noyes testified at his examination before the Grand Jury of Windham County in the Spring of 1848, that Perfectionists believe he is God's beloved Son!! Thus the Mormons believe Joe Smith was *Christ's brother!!* And Perfectionists, believe John H. Noyes to be the *Son of God!*

Mr N. sets himself up as being *infallible!* "*Most fallen by such pretence.*" He

"Tried to stand
Alone unpropped — to be obliged to none;
And in the madness of his pride he bade
His God farewell, and turned away to be
A God himself! ————
O desperate frenzy! madness of the will,
And drunkenness of the heart! ————
————His prophecies,

He swore were from the Lord:
But with his life he wrote as plain, Revenge,
Pride, tyranny, and lust of wealth and power
Inordinate, and lewdness unashamed.
And that he was anointed, fools believed,
But knew that day, he was the devil's priest,
Anointed by the hands of Sin and Death,
And set peculiarly apart to ill.

Noyesism stands in our midst "*dedicated to the g*
dess of infamy. Her worship is open and undisgu
as the worship of Diana at Ephesus. Bold men
broad sunshine, without shame on their faces, are kn
as patrons and worshippers of this idol. Snares
temptations are laid for the innocent, and when a
tim is secured, she is offered at once in sacrifice.
regular system is observed, and concert of action se
ed, that the cry of distress may not be heard."

Notwithstanding Mr. N.'s professions of holiness
infallibility, there

"Were rents
That in his garments opened in spite of him,
Through which the well-accustomed eye could see
The rottenness of his heart."

For he

"Grossly drank
The cup of spiritual pollution up.
————His feelings were his guide,
He ate, and drank, and slept, and took all joys,
Forbid and unforbid, as impulse urged,
Or appetite, nor asked his reason why."

He might have been seen standing —

"Amidst a group of gaping fools,
And whispering in their ears, with his foul lips,
————And like a moral pestilence,

Before his breath, the healthy shoots and blooms
Of social joy and happiness decayed.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up."

His followers —

"For wisdom, grossly swallowed all he said
Unsifted."

And —

———"Thought that they alone served God,
And served him most, when most they disobeyed.
So on they walked, and stumbled in the light
Of noon, because they would not open their eyes.
Effect how sad of sloth! that made them risk
Their piloting to the eternal shore,
To one who could mistake the lurid flash
Of hell for heaven's true star."

But after the day of final decision, the following forcible language of the poet from which we have just quoted, will doubtless be peculiarly applicable :—

———"His votaries, who left the earth,
Secure of bliss, around him, undeceived,
Stood, undeceivable till then ; and knew,
Too late, him fallible, themselves accursed,
And all their passports and certificates,
A lie"!

A person, who for some time was a zealous Perfectionist and well acquainted with Noyes, afterward said — "*John H. Noyes will come down as sure as there is a God*"!

Dr. Josiah A. Gridley, of Southampton, Mass., in Sept. 1845, thus addressed Mr Noyes :—

"I know full well that the gallows is going up, made *by your order;* and I know just as well that Mordecai

will never hang on it. But poor Haman may in an extremity of which he little dreams. I know that you are smitten with blindness; and have already wearied yourself to find the door which the angel of God has shut against you. And the judgment of Sodom will overtake you unless you forsake its devilish atmosphere and ascend again the mountain of the Lord's house above the fog of the bottomless pit.

"I am thus plain that if you must perish in such corruption you shall not have it to say with your dying breath that I did not warn you in faithfulness. A head or hand cannot touch you without defilement! Shame on such professions! They are not of heaven but of men"!

Dr. Gridley, in Feb. 1846, also addressed the following language to George Cragin, an intimate and accomplice of Noyes:—

"John H. Noyes has raised the hatchet and severed the head of every one that would not bow to him. You have become a mere *tool* to execute his will. It is time his tyranny was resisted. His Christian test is, '*How much do you honor and revere John H. Noyes?*' .... His motto has ever been, '*If any man rides with me, he must ride behind*'! . . . The tenor of his spirit runs thus, '*I will have you know that the Spirit of God shall not lead his own subjects, unless he leads them in subjection to me*'"!

A correspondent of Noyes writes thus: —

"When I was at Putney your sisters told me that it was common for you and them to go to the office and set type on the Sabbath; and that you not unfrequently met the people as you went back and forth, as they went to and from church.

"Give ME the *leading influence*," has long been the language of your ambitious heart!

"Had you carried out your *acknowledged intentions* as declared by the brethren at the time, when you started for the '*Five Points*,' you had never denied insanity; as that only could have covered your sin"!

The foregoing extracts speak for themselves. Comment is unnecessary.

The writer has recently received several communications from different correspondents in the State of New York; a few extracts from which will now be given. An individual residing in the neighborhood of Oneida Reserve, writing under date of May 1, 1849, says:—

"Our Battle-Axe, anti-marriage people are rather *twistical* about exactness in relating circumstances. One advocating the abolition of marriage—for the substitution, unbridled license—visited me last fall. I asked him his sentiments upon this subject. He explained that he too was for free and mixed intercourse. —'*But*,' said he, '*don't you let this out; if you tell of it, I shall deny it and so leave you in the lie.*'

"Now, sir, what do you need to substantiate the fact, that, as a people, the Noyes Perfectionists are licentious and satyrical? The Battle Axe Letter, written by their Pontiff, distinctly avows—though he used to veil the fact—that a time must come in the earth when promiscuous should supersede connubial sexual intercourse. He told Dr. Josiah A. Gridley, of Southampton, Mass., in 1838, that he expected to see the time when God would suffer men to be turned loose upon their neighbors' wives in order to break down the present institution of marriage. In his 'Corporation' at Putney he constantly opposed the formation of all *those atachments* between young people which should

always precede marriage, commanding the parties *to love himself more than they did each other.* All who broke over that mandate were compelled to endure all that implacable malice which his fiendish temper found means to pour out upon them. . . . I cannot possibly, from the preceding evidence, preclude myself from believing that the 'Community' is a horde of remorseless profligates. Many of their professed friends have admitted as much to me in private conversation. One female member was implored by a friend to deny the imputation that she had been thus guilty, and decidedly refused. Noyes admitted to John B. Foote that for two years preceding 1847, he and his 'Corporation' had reduced the '*cross-fellowship*' principle to practice, such appearing to them to be the express will of the Lord!! Mrs. M. E. Cragin insisted upon the theory as correct, to my brother's wife! And, sir, I see no just reason, upon these very accounts, for shunning my conclusions as to their shameless profligacy. It is not necessary to demonstrate that they are practically lewd at this present time. *They believe in the practice, and they will carry it out when they deem it expedient.* That is enough."

Another correspondent residing in the immediate vicinity of Oneida Reserve, under date of May 7, 1849, writes as follows:—

"They [the Noyesites] appear to believe in promiscuous intercourse of the sexes, and advocate that doctrine. . . . They have printed some books which are considered as obscene and licentious. . . . There has been but little addition to their numbers from this section. I have a *son*, *son-in-law*, and *daughter* there. They joined them about four or five months since. My *son*, after he had been there about four or five weeks, came home and said Noyes had had criminal connec-

tion with my daughter, and my son-in-law with Mrs. M. E. Cragin, and that they were all guilty of lewdness and other obscenity; and said he would stay there no longer, and was a good deal excited. He is a young man about 26 years of age and was single. He said he would go back, get his clothes and leave them forever; and went as he said for that purpose, and I have not seen him since. The next I heard from him was that he had married a Miss D. . . . My son also said that they believed in promiscuous intercourse of the sexes and practiced accordingly. I think he was over persuaded to stay there. At the time my son was at home he said he would testify to what he said, and I intended to prosecute them, but nothing has been done. Their doctrine does not meet with much favor here. There have been some threats made against them, but what will be done I do not know."

The course pursued with the young man mentioned in the foregoing extract is in perfect keeping with Perfectionist policy, and probably has some correspondence with a case which occurred in Putney just before the Community was broken up. A person broke away and stated some facts about the management in the Community; and Noyes immediately "*took him by the horns*," and he was compelled to "*knock under*."

Mr. Noyes, before he was arrested at Putney in the fall of 1847, was making inroads into families there, very much after the manner of the case of the injured and afflicted man which we have just given. With these facts before them we can hardly see how the people in the vicinity of Oneida Reserve can avoid coming *to the conclusion* — to which we understand some have

already arrived — that the Noyesites there are a "*libertine herd*"!

We are informed by a person residing in New York, that "a man by the name of Abram C. Smith at Kingston, N. Y., a few years ago took Mrs. M. E. Cragin to be his wife and lived with her" as such! This same Mrs. Cragin was one of the most forward females in the Putney Community!

Let us here concentrate a few facts in relation to Noyes's conduct at Putney. In the case of Mrs. Harriet A. Hall, on whom Noyes pretended to work a great miracle, there is not a shadow of doubt as to his guilt! Mrs. Hall acknowledged this herself! In the cases of Mrs. Leonard and Mrs. Campbell, set up in the indictment against Noyes, there is no doubt—for he absconded and forfeited his bonds, which no innocent person would have done — and the evidence was clear in these cases. Moreover, there were two young ladies, belonging to the same family, drawn in and ruined by Noyes.* An action was brought against him for damages by the father of those young ladies, and several hundred dollars were paid to settle the matter — this never would have been the case, if he had been innocent of the charges alleged against him. A sister of the young ladies alluded to, was so deeply afflicted in view of the disgrace which the conduct of Noyes had brought upon the family, that it produced, as she said she believed upon her dying bed, the disease that terminated her

*Out of respect to the feelings of the friends of these young ladies we withhold their names.

and her attending physician gave it as his opinion her disease was so produced!

ıe cases which we have cited have come to light. e truth was known, probably many more might be d to the list; but to exhibit the heinousness of his es we need but to

"Take one example, one of female wo.
Loved by a father and a mother's love,
In rural peace she lived, so fair, so light
Of heart, so good, and young, that reason, scarce
The eye could credit, but would doubt, as she
Did stoop to pull the lily or the rose
From morning's dew, if it reality
Of flesh and blood, or holy vision, saw,
In imagery of perfect womanhood.
But short her bloom, her happiness was short.
One saw her loveliness, and with desire
Unhallowed, burning, to her ear addressed
Dishonest words. ——————
With turbid phrase, well wove in flattery's loom,
He on her womanish nature won, and age
Suspicionless, and ruined, ——
For he a chosen villain was at heart,
And capable of deeds that durst not seek
Repentance."

he crimes of Mr. N. are State prison offences, but ed; and although his bonds were forfeited, yet the ands of the law have not been answered; and he now be viewed in no other light than a fugitive ı justice.

ut Mr. Noyes, not content with spreading his licens doctrines with all their revolting consequences, ı *earth, would carry them within the precincts of*

the holy city! A correspondent whose veracity is undoubted, says:—

"*John H. Noyes once said to me that he believed heaven to be a place of greater sensuality than was generally believed*"!!!

The ruinous consequences of such heaven-daring and utterly outrageous doctrines can hardly be conceived! The hearts of the young, especially, are grossly corrupted by contact with such revolting sentiments. And Mr. Noyes is laboring to palm them off under the name of religion!! What impious blasphemy!

We close this volume in the forcible language of a modern writer:

"Vice, unknown, and therefore unappreciated, deals its deadly blows under the deceptive influence of '*a strong delusion*.' An enemy fighting under appropriate banners is not so dangerous as the pirate that roams the high seas for blood and plunder, under false colors. The rattle-snake that gives warning of its approach is not so much to be dreaded as the deadly reptile that steals upon you unobserved, and fasten its fangs of death when least suspected. . . . .

"New revelations have been oozing up from beneath. A religion of unrestricted liberty — a licentiousness without law—must now be *enjoyed*, that the passions and appetites, propensities and lusts, of this degenerate age may be developed in the many practical bumps of society. A wild and furious passion for blood-thirsting is fostered; and it is mournful to contemplate the amount of immortal mind that by this depraved sensibility is drifting down the infernal 'gulf stream,' to return no more!"

THE END.

71 815AA A 30 15

THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

MAY - 1 1975
DEC 1 2 1997
JAN 7 1976
DEC 1 8 1985
DEC 0 6 1985
DEC 17 1975
DEC 1 5
MAR 2 7 1987
DEC - 6 19
C 05 1980
MAR 3 0 198
DEC 8 19
DEC 17 1987
FEB 0 8

UNIVERSITY OF MICHIGAN
3 9015 00913 3680

DO NOT REMOVE
OR
MUTILATE CARD